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# BIOGRAPHICAL NOTICES

OF

MEMBERS

OF THE

**Society of Friends,**

WHO WERE

RESIDENT IN IRELAND.

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BY MARY LEADBEATER.

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1823.

Handwritten text, possibly a signature or name, appearing as "G. Mark" or similar.

## P R E F A C E.

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THE design of the following collection, is to preserve a memorial of members of the society of Friends in this land, whose lives were worthy to serve for example and encouragement to their successors in profession. These memoirs have been collected from various authorities: some are abridged from the journals of the Friends themselves; and it is hoped that they may tend to induce a perusal of the originals, in which much will be found, not inserted here, that is interesting and instructive.

The reader may be disappointed at not meeting, in this collection, the names of some whose memories will long be cherished with respect and love, concerning whom the necessary documents were not obtained.

MARY LEADBEATER.

Ballitore, 4th month, 1822.

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## Biographical Notices.

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### WILLIAM EDMUNDSON.

WILLIAM EDMUNDSON was born at Little Musgrove, in Westmorland, in the year 1627. He became an orphan at seven years old, was exposed to much hardship of body, and endured great inward conflicts in his youth. Entering into the Parliament army, he served under Cromwell, and fought at the battle of Worcester. In this army were many who made high profession of religion; but he met with none who could sympathize with the state of his mind, often bowed under the judgments, and melted under a sense of the mercies, of his Almighty Preserver. In the year 1652 he married; and the next year, having quitted the military profession, came to settle in Ireland. It was proposed to him to enter into trade in Dublin, and the prospect of gain thereby was favourable; but, says he, "I was prevented by a secret hand, that I did not then know, which preserved me from the deceitfulness of riches, with which, in all probability, I had

been laden, as with thick clay, and thereby been hindered from the Lord's service, as some others are." His brother, a soldier in Cromwell's service, being quartered at Antrim, William Edmundson took a house there, and commenced business. He went to England to replenish his stock of goods, and, whilst there, was at a meeting of the people called Quakers; a people of whom he had formed a good opinion, from the first time he heard of them. His elder brother and a relation were with him; and the public ministry of James Naylor meeting the witness in their hearts, they all three joined that people, then so reviled and despised.

While William was on sea, returning to Ireland, he was tempted to avail himself of an opportunity of landing his goods without paying duty. He was tempted, but, attending to the principle of truth in his own mind, he did not yield to the temptation. Yet he says, "There was a great contest betwixt conscience and self, and in this conflict many scriptures were opened to my understanding, that duties and customs ought to be paid; and though self struggled hard for mastery, yet it was at last overthrown, and the judgment of truth prevailed." When he arrived at his own house, his wife and brother were much surprised at the change they beheld in him; but were soon influenced by the same feelings, and joined in the same religious sentiments. Those three met together twice a week, in William Edmundson's house;

and “in a while,” to use his own words, “four more were convinced, and then we were seven that met together to wait upon God, and to worship him in spirit and in truth.” This was the first settled meeting of Friends in Ireland, and was in the year 1654, in the town of Lurgan; to which place William had removed, and where he kept a shop. Here he was looked upon with enquiring eyes; but those who watched him narrowly, could find nothing against himself or his principles, in his conduct or conversation; for he was enabled to keep a guard over his own words and deeds, and to walk in the simple integrity of unfeigned piety.

In 1655, apprehending it to be required of him, though under a sense of his own weakness and insufficiency, he began to speak in the public assemblies of his friends; and being qualified for ministering to the states of others, became an eminent instrument to turn many to righteousness. Feeling desirous of visiting George Fox, whom he had never seen, he went to England, and met him at Badgely in Leicestershire, where many Friends were assembled; and thus he describes the interview: “When the meeting ended, I went to George Fox, and he took notice of me: we went into the orchard, and, kneeling down, he prayed. The Lord’s heavenly power and presence were there. He was tender over me. I told him where I lived—of several being convinced in Ire-

land—of the openness amongst people in the north of that nation, to hear the truth declared, and of the want of ministering friends in the Gospel there. He wrote the following epistle to Friends, which he sent with me.

“ FRIENDS,

“ IN that which convinced you, wait, that you may have that removed you are convinced of; and all my dear friends, dwell in the life, and love, and power, and wisdom of God, in unity one with another, and with God; and the peace and wisdom of God fill all your hearts, that nothing may rule in you but the life which stands in the Lord God.

“ G. F.”

This epistle, dictated by love, was in the same love received, and sensibly impressed the hearts of Friends in this nation. Several engaged in the ministry in England, came to pay religious visits to their brethren here. Of these, were two women, concerning whom William Edmundson underwent a trial of his faith, and gave a proof of his sympathy with them, which he thus relates: “ About this time (1655) two women friends from London, Anne Gould and Julian Wastwood, came to Dublin, and travelled to Londonderry, having some drawings to that place. After some service for the Lord there, they travelled to Colerain, so through the Scotch country, to a place called



Clough, all on foot, in winter-time, wading rivers, and in dirty, miry ways; so that Anne Gould, being a tender woman, was much spent, and staid at Clough: the enemy persuading her that God had forsaken her, and that she was brought there to be destroyed, so that she fell into despair; but I knew nothing of them.

“ At this time my brother and I were at a fair at Antrim: being late there, we proposed to lodge that night at Glenavy, six miles on our way homeward. Before we got to Glenavy, I was under a great exercise of spirit; and the word of the Lord came unto me, that my shop was in danger to be robbed that night. I told my brother of it; so we concluded to travel home, and went about a mile beyond Glenavy. But my spirit was still under a great exercise, the word of the Lord moving me to turn back towards Clough; whereupon I was brought under a great exercise, between these two notions; to travel back, and the service unknown, and my shop, on the other hand, in danger to be robbed, which brought me into a great straight, for fear of a wrong spirit. I cried unto the Lord in much tenderness of heart and spirit, and his word answered, That which drew me back should preserve my shop; so we went back to Glenavy, and lodged there. That night I slept but little, because of many doubts about the concern: on the other hand, I durst not disobey, for I knew the terrors of God for disobedience.

“The next morning my brother went home; but I rode back, and towards evening came to Clough, and took up my lodging at an inn. When I came into the house, I found Anne Gould in despair, and Julian Wastwood with her; but when they knew who I was, and heard my name, the poor, disconsolate woman revived for joy and gladness, and got up; for she was in bed, overwhelmed under trouble of mind. I saw then my service of coming there was for her sake; and I told them how I was brought there by the hand of God, led as a horse by the bridle, to the place where they were. They therefore greatly rejoiced and praised God; the tender woman was helped over her trouble, and she saw it was a trial of great temptations she had lain under. They had a mind to go to Carrickfergus, to my house, and to Dublin, to take shipping for England; and accordingly, in two days, I got them to my house. When I came home I enquired about my shop, whether it had been in danger of being robbed. They told me, the night I was under that exercise about it, the shop-window was broken down, and fell with such violence on the counter, that it awakened our people, and the thieves were affrighted and ran away. So I was confirmed that it was the word of the Lord that said, That which drew me back should preserve my shop; and I was greatly strengthened in the word of life, to obey the Lord in what he required of me; for I was much afraid, lest, at any time, my understand-

ing should be betrayed by a wrong spirit; not fearing the loss of goods, nor sufferings for truth, its testimony being more to me than all other things. When these two women had staid some time at my house, and visited Friends, my brother accompanied them to Dublin, from whence they sailed for England."

In his journeys on a religious account, though William Edmundson met with severe treatment, yet many, convinced of the truths preached by him, joined themselves to the society of Friends, and meetings were established in several places. He was committed to Armagh jail, and also suffered from sickness in that situation. Here he says, "Though I was weak and contemptible in my own eyes, yet the Lord was with me; his power and dread were my strength and refuge." While sick and a prisoner, he had to support an argument with several who were skilful in disputation, and who expected to be victorious over him. "I was," says he, "greatly afraid of my own weakness, for truth's sake; therefore I prayed to the Lord in secret, for His aid, and He was pleased to fill me with his spirit, being mouth and wisdom to me; so that the Lord's power and the testimony of his blessed truth was over them." Afterwards, being brought before the court, where one of his opponents was chairman, this person renewed the dispute about religion. William was unwilling to enter into further controversy, but, being urged to it, prevailed so much,

that his antagonist became angry, and threatened him with his magisterial authority, which another justice, who was present, told him was not fair: "For," said he, "if you will dispute of religion, you must come on equal terms, and lay aside your authority of a justice, and give liberty to be opposed, as well as oppose." Then he commended what the prisoner had said, which gave general satisfaction: those who committed him were ashamed of the action, and he regained his liberty.

The testimony which Friends bore against tithes, not being then fully understood or supported in Ireland, this devoted man was impressed with a sense of duty to hold forth an example in this respect. Therefore he applied for a farm, to a person who had expressed a desire to have Friends settle on his lands, in the county of Cavan; yet, though he had thus expressed himself, William and his brother found it difficult to conclude a bargain with him. The termination of this affair will be best told by himself. "After a while, the Lord's power filled my heart: then I was moved in the word of life, to tell him I would take his land, let him take what he would for it, and make his own terms, at which he was amazed; so, pausing a little, desired half an hour to consider. He walked into his orchard, and in a little time returned to us, and closed a bargain with us for the land, on such easy rent and terms as we could not have brought him to by argu-

ments; whereupon several families of Friends came with us, and settled on his land. We kept a meeting for the worship of God twice in the week, in which our hearts were tender before the Lord, and in his love near and dear one to another. Now truth was much spread, and meetings settled in several places; many being convinced and brought to the knowledge of God, were added to Friends; but sufferings increased, for not paying tithes, priests' maintenance, and towards repairing their worship-houses,; for not observing their holy-days, (so called,) and such like: they fleeced us in taking our goods, and imprisoned some of us.

“ In those days, the world and the things of it were not near our hearts; but the love of God, his truth and testimony, lived in our hearts. We were glad of one another's company, though sometimes our outward fare was very mean, and our lodging on straw. We did not mind high things, but were glad of one another's welfare in the Lord, and his love dwelt in us.”

In the course of William Edmundson's services, in visiting Friends and establishing meetings, he met with insults and abuse; and at Belturbet, after passing a night in a cold prison, in the extremity of winter, with several Friends, men and women, he was put into the stocks, in the market-place, his companions being liberated. Here he had opportunity of preaching the gospel to an attentive audience. Robert Wardell, a boy, re-

monstrating strongly and severely with the provost of the town, against this act of violence, was placed in the stocks beside him; but, on his father threatening the provost, the youth was released, joined the society of Friends, and in some time became an able minister amongst them. The people were much dissatisfied with the provost, who thereupon sent his officer to set William at liberty: the stocks were opened, and he was desired to take out his leg, and go his way. This he refused to do, desiring that the provost should himself take him out; having made him a public spectacle, as one who had been guilty of some gross offence, though he had not been convicted of any breach of the law. The provost came, opened the stocks, and desired William to take out his leg; but he continued to refuse, alleging the public insult offered to him, and insisting, that he who had placed him in this ignominious confinement, should release him from it, which he complied with. Cromwell, who bore the title of Protector, had published a declaration, that such should be protected in their religion as owned God the Creator of all things, Christ Jesus the Saviour of man, and the Scriptures. Therefore the governor of the garrison, the officers, and principal inhabitants of the town, with many others, assembled in the court-house, to examine whether the people called Quakers were under this protection. William Edmundson was called, and his answers to their enquiries caused them

to give judgment in favour of this people. Then, raising his voice, he desired them to bear witness to the illegal treatment he had received, by imprisonment and public exposure in the stocks, for which the law provided reparation; and several of the chief inhabitants offered to be evidence, if the law was urged against the provost. The governor, coming from his seat, took William by the hand, expressing his concern, and the provost betrayed much alarm. However, he had not to do with one who sought revenge for injuries, though the undaunted man even reproved the governor for his inattention to these unjust proceedings; for thus he says, "My spirit was borne up in the power of the Lord, as upon the wings of an eagle, that day."

After this, he was imprisoned fourteen weeks in Cavan jail, amongst felons; suffering from the stench of accumulated filth, and other annoyances, to such a degree, as to draw tears from many of those who came to speak to him at the prison-grate, and could not endure the offensive effluvia. The compassion which his situation excited, was manifested even by one of the justices who had committed him, who confessed his sorrow for having joined in such an arrest, and was desirous to mitigate the effects of it. When the blameless prisoner was brought into court, the judge demanded to know who, and what he was. To which he answered, with an audible voice, "I am a prisoner, and have been a close prisoner

fourteen weeks, for my religion and faith towards God; and I want justice, and to be tried by the law now established, for I know no law that I have broken; and I am one who has ventured my life to establish the government, as it now stands, and own the government and the laws." The judge was disturbed at this, and remanded him to prison, but not to the dungeon; and a favourable impression being made on the minds of those present, William Edmundson was discharged the next day, without a trial. While he lay in this bondage, he heard of the unguarded conduct of James Naylor, that admirable instrument, whose ministry had so much affected him. This plunged his mind into distress and dismay, far beyond what his own bodily afflictions had been able to do; and he said in his heart, "How shall I stand through so many temptations and trials, which attend me daily, since such an one as he is fallen under temptations?" Yet the consideration, "Truth is truth, though all men forsake it," comforted and strengthened him under this trouble.

William Edmundson and his friends, being disappointed by their landlord, in the county of Cavan, who refused to fulfil the agreements to which he had consented, removed to the province of Leinster, most of whom settled about Mountmellick, in the Queen's County. William, establishing himself at Rosenallis, and meetings for worship being held there, Friends from England paid religious visits to their brethren in



this nation ; and William Edmundson often left his home, to encourage, strengthen, and support those whose various trials claimed his sympathy, and also on account of more public service. Being thus engaged at Londonderry, on a market-day, when stage-players and rope-dancers were amusing the populace, his awful warning to repent, and the tenour of his doctrines making a serious impression, and drawing the attention of those present from the public exhibition, enraged the actors ; and they prevailed upon the mayor to send William Edmundson to prison, though persons of sobriety were indignant at this severity towards a pious man, and the indulgence granted to the promoters of vanity. Many flocked around the prison-window, while he continued his exhortation, till he was chained by the leg, to a distant part of the jail, where condemned felons used to be fastened. Here he sate in sweet calmness of mind, while one of the rope-dancers fell, and received a serious injury. In a few days he recovered his liberty, and resumed his religious labours ; being deeply concerned on account of the society to which he belonged, which had considerably increased by this time, and good order was wanting to restrain those whose words and actions were not consistent with the simplicity and self-denial which they professed ; and being considered as of the people called Quakers, gave occasion to their adversaries to reproach them, and thereby caused serious enquirers to doubt the rectitude and sin-

cerity of this society. This was a "grief of heart" to William, who could only, by his example and his advice, oppose the growing evil.

On the accession of Charles the Second, in 1660, there was a great ferment in public affairs; an insurrection being made by those who were called Fifth-monarchy-men. They pretended to believe that the time was come for the reign of Jesus Christ upon earth, which should form a fifth monarchy, and which it was their duty to support, even by force of arms. Though the people called Quakers were known to testify against war, and though they were submissive to the government, yet the offence of these rioters was made a pretext for harassing them; and on this account, William, with many others, was confined in Maryborough jail; but being supported in their spirits, above the cruelty of their persecutors, they held their meetings, and were comforted together, in the consciousness of their innocence. When the clamour had a little subsided, William made application to the government for their liberation; and having obtained leave from the sheriff, for twenty days' absence, he went to Dublin, and petitioned the lords justices, who were then the Earls of Orrery and Mountrath, with Sir Maurice Eustace, chancellor; and although they were much engaged with other business, yet the order for setting Friends at liberty throughout the nation, was granted by them; several copies of which were signed by the said lords justices, and

sent to the sheriffs of the several counties where such were detained prisoners. Notwithstanding which, the sheriff at Maryborough resisted the order, detaining those who were imprisoned there, for their fees; and thus William Edmundson found them, when he returned from an examination made by him, throughout the nation, how the order had been obeyed. But at the Quarter Sessions, then sitting, the justices compassionated the case of the oppressed people, represented to them by William Edmundson, and granted him a certificate, explaining the cause of their detention; with which he went to Dublin, where he found John Burnyeat and Robert Lodge in confinement, got their release from the mayor, and proceeded to the Earl of Mountrath's lodgings. This nobleman was pleased with this intrepid intercessor for liberty, on his first application; and on further knowledge of him, became more favourable to him; retaining a personal regard for him till his death; and his son continuing this friendship, showed kindness to Friends. William Edmundson did not find it difficult to obtain the discharge of the prisoners for whom he pleaded; and, as he brought with him a full and positive order to set them at liberty immediately, without paying fees, the sheriff was obliged to obey it, venting his rage in abusive language.

Imprisonment on account of tithes became very general; and William Edmundson appealed to government, against the cruelty of the clergy-

man belonging to Mountmellick, who endeavoured to prevent millers from grinding the corn of those who, for conscience sake, could not pay him his demands, or to deal, or even to hold converse with them; watching those who disobeyed his order, and summoning them to the bishop's court. He went further, desiring his parishioners to shun Quakers as they would the plague; telling them that they need not pay their debts to them, and would be protected by the law, if they knocked them on the head. This had a contrary effect from what he intended, (exciting compassion and love towards those who were thus persecuted,) and estranged the regard of the people from the persecutor; and many of them signed the account of those proceedings, which William Edmundson drew up, took to Dublin, and laid before the government; who resented this conduct, and ordered the clergyman and his apparitor to come before the council, where they were sharply reprov'd, and were threatened by the primate with punishment, which, at William's request, was not inflicted on them. The primate, who was also chancellor at that time, desired he should be informed if they did not desist, and he would make them examples to the nation. The contrast of the cruelty exercised against William Edmundson and his friends, with their forgiveness, made a favourable impression on the minds of those in authority; yet was evil returned for good. This covetous priest, incensed at the ex-

posure of his conduct, plundered William Edmundson's house, and deprived others of his friends of property, on pretence of church dues, so called; and having a commission of the peace, would have sent William Edmundson to prison, had not the Earl of Mountrath superseded his warrant, and granted him his liberty till the assizes. When the assizes came, as the innocent sufferer passed into court, the pitying people called to him, "The Lord bless you, William; the Lord help you, William." His opponents had drawn up two indictments against him, and when they came into court, four lawyers, not only without fees, but without his knowledge of their intention, successively pleaded his cause. The Earl of Mountrath also protected him. The indictments were quashed, the persecutor hissed, the judge displeased with him, and his defeat gave general satisfaction. Yet the persecuting spirit of this man again arose, and he invaded the property of his neighbours, under the same pretence as before. Again William Edmundson went to Dublin, and again petitioned the lord-lieutenant and council. He was admitted into the council-chamber, accompanied by one of his friends, to state their grievances. And thus he relates the circumstance: "We had a very fair hearing, that judge being present who gave judgment in favour of us at the assizes. The council gave their judgment that their proceedings were illegal; and the lord-lieutenant would know why we did not pay tithes

to the ministers. So I showed him, out of the Scriptures, the law was ended that gave tithes, and the priesthood changed that received them, by the coming and suffering of Christ, who had settled a ministry on better terms, and ordered them a maintenance. He would know what maintenance the ministers must have. I told him Christ's allowance; and I showed him, from the Scriptures, what it was, as the Lord opened them to me by his spirit and power that was with me, which gave me wisdom and utterance, and sent home what I said to their understandings. There were three bishops present, and not one of them replied to all this discourse, though so nearly concerned in it. The lord-lieutenant bid God bless us; adding, we should not suffer for not going to their public worship, neither for going to our meetings." After this, their persecutor ceased to harass those who were now reported to have liberty of conscience. But in the county of Armagh many were imprisoned on account of their religious principles; and William Edmundson, being in that county, shared this severity, which, however, was made easy to them by the sweet communion of mind which they had with each other, and with friends and serious people who visited them.

In 1665, William Edmundson went from his own home to Londonderry, impressed with a deep sense of the awful message which he had to deliver to the inhabitants of that city. This was a

solemn warning to “repent, or the Lord would bring a scourge over them, and scale their walls without a ladder.” He placed a paper to this import on their gates, and walked through the streets with this denunciation, which struck the hearts of many who heard him, with awe and terror; and though he was examined by the civil and ecclesiastical authorities, he left the city without being imprisoned. The people of Londonderry, afterwards, remembered this warning, when the siege which that city sustained reduced them to the dreadful extremities of famine.

In 1669, William Edmundson was relieved of a burden, which, for the most part, he had borne alone, by George Fox’s visit to Ireland, and his establishing, in this nation, men’s and women’s meetings for the well-ordering of the society.

In 1671, William Edmundson, having for some time considered it his duty to visit the West India Islands, laid his concern before Friends assembled at the general meeting in Dublin, and having their full concurrence, he took a tender leave of his family and friends; and after attending the yearly meeting held in London, and visiting some meetings in England, he embarked, in company with George Fox and several other friends, for those parts. They held meetings on board ship, and were comforted and strengthened together; and, after escaping from the pursuit of a pirate, landed safe in Barbadoes, where their services were acceptable. From thence William,

with Thomas Briggs, his companion, sailed for the other islands, where they were generally well received, except at Nevis, where they were not permitted to land. However, some Friends, notwithstanding a penalty imposed on those who did so, ventured to visit them on board, to mutual comfort. The governor of the island engaged the master of the ship, in a bond of one thousand pounds, to carry the strangers back to Antigua, from whence he had brought them; and some men of consequence coming on board, William Edmundson remonstrated with them on the rigour exercised towards Englishmen, who had come so far to visit their countrymen, in not permitting them to land, and refresh themselves after the voyage. One of these persons, a colonel, acknowledged that this was true. "But," said he, "we hear that, since your coming to the Caribbee Islands, there are seven hundred of our militia turned Quakers; and the Quakers will not fight, and we have need of men to fight, being surrounded by enemies; and that is the very reason why Governor Wheeler will not suffer you to come on shore."

From these islands, William Edmundson, in company with his other friends, went on a perilous voyage to the continent of North America. His ministry in Virginia took hold on the minds of those professing with him there, and he was enabled to instruct them in the discipline of the society. Travelling to Carolina, through the



wilderness, he endured much, and had to pass nights in the woods. He at length reached the house of Henry Phillips, at Albemarle River, a Friend who had removed thither from New England, and had not for seven years before seen one of his own society. He and his wife received William Edmundson and his guides with tears of joy. A meeting was appointed at his desire, at which his testimony reached the hearts of several of those present, some of whom, afterwards, joined the society. On returning to Virginia, William Edmundson waited upon the governor, Sir William Barclay, telling him that he came from Ireland, where his brother was lord-lieutenant, who was kind to Friends there, as he hoped he would be to those in Virginia; but he was peevish, and it seemed difficult to impress his mind with kindness. This was not the case with major-general Bennett, who, with other persons of note, attended a meeting. After which, Friends withdrew to another room, to transact the affairs of the discipline. William Edmundson explained to the general and others the reason of their having done so: that it was "to lay down a method to provide for our poor widows and fatherless children; to take care that no disorders were committed in our society; and that all lived orderly, according to what they professed;" informing him that such was the general practice. The major-general expressed his satisfaction, on hearing there was such care and order amongst Friends, and wished

it had been the practice with others; adding, that he was a wealthy man, and many of our friends were poor, therefore he desired to contribute along with them. "He was," says William Edmundson, "a brave, solid, wise man; received the truth, and died in the same, leaving two Friends his executors."

At Newport, in Rhode Island, William Edmundson joined with some Friends, in answering a challenge for a disputation, (which lasted three days,) from an old clergyman, Roger Williams, who poured forth many slanders against the Quakers, which were refuted to the satisfaction of those who were witnesses; and though he renewed the attack at Providence, he was there also silenced; and some of his party, desiring to know our belief of what the soul of man was made, "I told them," says William Edmundson, "I believed what the Scriptures said; that when God made man, he breathed into man the breath of life, and he became a living soul; and it was sufficient for me to know Christ Jesus, that redeemed my soul; but if any of them, that were great professors and old disputants, would undertake to show what God made the soul of man of, he might. Then one, that was an ancient, leading man amongst them, said he would not meddle with it. This ended the dispute. Then we had a seasonable opportunity to open many things to the people, appertaining to the kingdom of God, and way of eternal life and salvation."

William Edmundson had a remarkably quick passage to Ireland, where he found that some were infected with the loose, foolish imaginations of Muggleton and others; causing great errors in their conduct, and great trouble to faithful Friends. "We had much exercise," he adds, "before we got things brought into order and settled; but the Lord's power was with us, and went over all; and the Lord still gave an understanding to place judgment in the right line, praises be to his name for ever! Now, honest, tender Friends, that kept their habitation in the truth, were very glad of my coming in such a time of need; so I laboured with them in this nation, both in the ministry and church-government, according to the ability and gift that Christ gave me."

In 1675, William Edmundson was again separated from his beloved family, by making a second visit to the West Indies, on a religious account. On this voyage, water fell short; and the answer of the captain of another ship, when applied to for a barrel of water, which was, That he would not give a barrel of water for a barrel of silver, (being on allowance himself,) is an impressive lesson, to convince how insufficient is wealth to ensure even temporal comforts. The horses were fed with shavings of deal boards, mixed with straw from the men's cabins, and biscuit; and thus were kept alive, till they landed at Barbadoes, at which time they had scarce half a barrel of water

left. William was gladly received by Friends in this island; and the people, in general, were humbled, under a late dispensation of a dreadful hurricane, which had been attended with the loss of many lives, besides property to a considerable amount. Here his labours of love, both in public meetings, and in those for discipline, and also in meetings held with the negroes, appear to have been blessed. In this place he held a disputation with a person whom he calls "priest Ramsey;" at which it is supposed three thousand persons were present, under shades formed among trees. Priest Ramsey, not being able to make good his charges, complained to the governor of William Edmundson; representing him as a Jesuit, come out of Ireland, pretending to be a Quaker, and to make the negroes Christians; but, in reality, would make them rebel and cut the throats of their masters. Upon which the governor was about to send a warrant to apprehend him. This dauntless man, hearing of this, presented himself before the governor, and found him much incensed, accusing him with the charge concerning the negroes. William told him, it was a good work to bring them to the knowledge of God and Christ Jesus, and to believe in him that died for them and for all men; which would keep them from rebelling, or cutting any man's throat; but if they did rebel, and cut their throats, as he said, it would be through their own doings, in keeping them in ignorance, and under oppression. The

governor became moderate, and dismissed William Edmundson, desiring him to appear before him the next day, which he did, and was again attacked by his adversary Ramsey, who was again foiled in his accusation; and the governor and council, showing him marks of their displeasure, he asked their forgiveness, on his knees; and with this servile act the contest ended, and the governor was kind to William Edmundson from that time after.

Again the American continent was visited by this devoted servant of his Lord. He journeyed there in apparent jeopardy, the Indians being at war with the European settlers. "I travelled," says he, "as with my life in my hand, leaving all to the Lord that rules in heaven and in earth. I heard of some tender people, at a place called Reading; so five or six Friends and I went there, to an ancient man's house, whose name was Gould. His house was a garrison; for at that time, most of the people in those parts, except Friends, were in garrisons, for fear of the Indians. When we came to his house, the gates were locked: we called, and the old man opened the gate. There was one of their elders at prayer. I stopped Friends till he had done: then we went into the room, where several were met to exercise religion; but they seemed to be disturbed at our coming in. I stood still, and told them we came not to disturb them; for I loved religion, and was seeking religious people. The old man of the house bid us sit down, and he sate by me.

“As I sate, my heart being full of the power and spirit of the Lord, the love of God ran through me to the people. I told them I had something in my heart to declare amongst them, if they would give me leave. The master of the house, who sate by me, bid me speak; and my heart being full of the word of life, I spoke of the mysteries of God’s kingdom; and, as I was speaking, I touched a little upon the priests. The old man clapped me on the shoulder, and said he must stop me, for I had spoken against their ministers. So I stopped, for I was tender of them, and felt they were a tender people: yet my heart was full of heavenly matter. After a little pause, I told them I had many things to declare unto them, of the things of God, but, being in that house, I must have leave of the master of it. He bid me speak on, which I did, in the demonstration of the spirit and power of the Lord; so that their consciences were awakened, and the witness of God in them, answered to the truth of the testimony. They were broken into many tears; and when I was clear in declaration, I concluded the meeting with fervent prayer to the Lord.

“The old man, rising up, got me in his arms, and said he owned what I had spoken, and thanked God that he could understand it; and said he had heard that we denied the Scriptures, and denied Christ, who died for us, which was the cause of the difference betwixt their ministers and us; but he understood this day, that we owned both

Christ and the Scriptures; therefore he would know the reason of the difference betwixt their ministers and us. I told him their ministers were satisfied with the talk of Christ and the Scriptures; and we could not be satisfied without the sure, inward, divine knowledge of God and Christ, and the enjoyment of those comforts the Scriptures declared of, which true believers enjoyed in the primitive times. The old man replied, with tears, those were the things he wanted. He would not let us go till we had eaten with him, though provisions were very scarce, because of the great destruction by the wars. Thus, leaving them loving and tender, when we parted the old man wept, got me in his arms, and said he doubted he should ever see me again."

William Edmundson found his friends in Rhode Island distressed, on account of the wars: the Indians committing great havock, and the people, in general, as he expresses it, "outrageous to fight; but the governor, Walter Clarke, being a Friend, could not give commissions to kill and destroy men." The company of William was, therefore, very acceptable, and strengthening to them at this time; and his advice, in conducting the discipline, very useful. A great mortality succeeded to the Indian war; and though the disease was infectious, to a great degree, William Edmundson did not forbear visiting the sick families of Friends, till he received the contagion himself;

and then those whom he had reproved for misconduct, seemed to rejoice at the prospect of a restraint being taken off. However, in about ten days he recovered, renewed his labours, and, accompanied by James Fletcher, took leave of his friends on this island, and returned to the continent.

About five miles from New London they heard of some baptists that kept the seventh day a sabbath, and went to visit them on that day of the week. They found them, their servants and negroes, sitting in silence. The entrance of strangers seemed to disturb them; but William, gently addressing them, said they had not come to disturb them; but hearing that they were a people differing from others, they had come to visit them, and, if their religion was good, to partake with them. After sitting a while in silence with them, and feeling there were desires in them after the knowledge of God, (having obtained their permission to ask questions,) he queried why they kept that day as a sabbath? They replied it was strictly commanded in the Old Testament. He asked if we were obliged to keep all the laws of Moses? They said no; but the keeping of the sabbath seemed to be more required than the rest of the laws; for the priests often blamed the Jews for breaking the sabbath more than any other part of the law. William Edmundson brought forward the example of Christ, who, when he was in the flesh, did many things which the Jews ac-



counted a breach of the sabbath; as, healing on the sabbath day, travelling with his disciples, plucking ears of corn, and doing many things on the sabbath, with which the Jews were highly offended; opening many Scriptures to them, showing that Christ had ended the law of the old covenant, and was the *rest* of his people; and that all must know rest, quietness, and peace in him.

To their enquiries, concerning water-baptism and breaking of bread, William answered, that John, who had the ordinance of water-baptism, said he baptized with water, but Christ should baptize them with fire and the holy ghost; and that his must decrease, and Christ's must increase. And now, by our account, it was drawing near seventeen hundred years, which was sufficient time to wear unto an end that which decreased, and establish that which increased. And it was a material question, to such as held water-baptism to be in force, to show how far it was decreased, and when it would be at an end; and Christ's baptism increased to perfection, and established according to John's testimony. He believed that John's water-baptism was ended long ago, and Christ's established; and that there was but one faith and one baptism, as the apostle testified to the Ephesians: and he explained to them that Christ was the substance of all those things, and his body the bread of life, that we must all feed upon. They were attentive, while William thus

spoke, and while he was engaged in testimony and prayer amongst them, and he parted from them in mutual tenderness and love.

At New Hertford, whither he went with great reluctance and alone, but not daring to disobey the divine command, he preached in two of their worship-houses, in one of which he was rudely treated. Many professors of religion came to dispute with him, one company after another; and a preacher among the baptists, charged Friends with holding a great error; which was, that every man had a measure of the spirit of Christ, denying that any but believers had received it. But William Edmundson, telling him that Christ had enlightened *every one* that came into the world, with the light of his spirit, reminded him of the promise, that he would send the comforter, the spirit of truth, that should convince the world of sin, and should guide his disciples into all truth: thus the same spirit of truth, that leads believers into all truth, convinces the world of sin. The baptist teacher was silent.

Uniting again with his friend, James Fletcher, they journeyed to Long Island, where the meetings of the society were much disturbed by several who had left them, and joined those, who, from the extravagance of their conduct, were called Ranters. They remained here for some time, to the comfort of Friends; and though many of the Ranters came to the meetings, they seemed restrained, by a power superior to man, from per-

sisting in disturbance; and some of them experienced a change of heart, and condemned their former conduct.

William Edmundson, with his companion, travelled through many other parts of America, encountering great difficulties, and suffering so much from cold, as to require support in standing or walking: yet in this condition he ventured on the great bay of Chesapeak, where they narrowly escaped being lost; and put into a little creek, in an uninhabited island, for three nights, without shelter from rain, sleet, and snow, they lying on the wet ground. This augmented his bodily sufferings, but his spirit was supported by Him whom he served, and in whom he trusted; and the weather becoming more favourable, they proceeded, in a boat, to the house of a person who, with his family, had joined Friends, and arrived there a little before day. William Edmundson had been there before. He was got in with difficulty, being unable to walk alone; but soon felt his mind disquieted, under a sense that things were wrong in that house, of which, in the morning, he was fully convinced. Therefore, after admonishing the family, he got again into the boat, and went some miles further, parting with his friend James Fletcher; but being pretty well recovered, renewed his travels, and was instrumental to restore good order, respecting the discipline of the society: also to encourage them to keep clear of

party feuds, which ran high between Sir William Berkely and Colonel Bacon, at that time.

A journey to Carolina appeared to be attended with great danger, on account of the Indians, who still retained the power and will to commit injuries; but William Edmundson, accompanied by an aged Friend, performed his visit without molestation, and to his own satisfaction, and that of his friends. After two years' absence he returned to Europe, and, landing in England, attended the yearly meeting, held in London; and also a meeting, where he united with his friends in condemning that separating spirit which had prevailed with some, to lead them from under the cross of Christ and self-denial. His return to his wife and children was, as he expresses it, "in the same love of God that had made us willing to part with one another for a season, for the Lord's service and truth's sake." This was in 1677.

Demands on account of tithes continued to harass those who, for conscience sake, refused to pay them. The clergyman who had before so violently persecuted William Edmundson and his friends, became deranged in his intellects. His situation was filled by his curate, who, persisting in the course his principal had pursued, put William Edmundson and his friend Robert Jackson in the bishop's court; had them excommunicated, taken by a writ, and committed to prison, in the year 1682, himself guarding him thither; and when they reached the dungeon, where felons

were confined, scornfully told William, *there* was his lodging. Of this imprisonment take William Edmundson's own account: " We were confined prisoners about twenty weeks, and had many precious, good meetings; having the benefit of Friends' company, who came to see us from most parts of the nation. Few days passed, but we had the company of honest-hearted Friends, from one place or other. When the Lord's time was come, he made way for our liberty in manner following. The lord of Ely, being then our landlord, was concerned for us, because of our sufferings; and endeavoured with the bishop for our liberty, who ordered us to come to the court of Kildare. Accordingly we came; and there was the bishop, about ten or twelve priests, the lord of Ely, and his steward; with several other persons of account in the world, and a great concourse of people. Dean Sing was chancellor of the court. John Burnyeat and Anthony Sharp accompanied me to the court; yet went not in, but stood at the door, where they could both see and hear us. The bishop began to discourse with me concerning tithes, which I was unwilling to enter upon, being sensible of my own weakness; but he urged. Then the Lord, by his divine spirit, gave me wisdom and understanding, and brought Scriptures into my memory fluently; so that I proved tithes to be ended, and that it was antichristian either to pay or receive them in gospel times. Which

thing was opened so clear to the understandings of the people, that there seemed to be great satisfaction in the court. Then Dean Sing stood up before them all, and said, if he had known me as well before as he did now, I should not have suffered; with several other expressions of kindness.

“ We went through many other things relating to gospel ministers, Christian religion, faith, and the true worship of God; and my understanding was clear, ripe, and ready, through the assistance of the Lord’s blessed spirit, to answer to matters; so that they could not resist what I said. The bishop himself was silent. Then I told him that I thought my suffering was illegal; for that the clause in the statute of Henry the Eighth, by which they had proceeded against me, did not take hold of me; and if a moderate, unbiassed judge had the ministering of the law, he might have found that I was not the man it took hold of. For the words in that statute are, ‘ that if any man, out of a perverse will and ungodly mind, shall detain his tithes, he shall be so proceeded against.’ But as for me, I did not detain tithes out of an ungodly mind or perverse will, but out of a tender conscience towards God; and could not believe that the king and parliament of England intended that act against tender, conscientious men; but against ungodly, wilful, and perverse men, according to the clause in the act. They had not considered that point, and were all silent: only the bishop, who enjoined me to give him, in writing, the ex-

act words of the aforesaid act; and also to give him, in writing, the reasons why I dissented from the church of England; saying, they must not lose such a man as me; so ordered us to appear there at the next court, and wrote to the sheriff to let us have our liberty until then; so broke up the court. Our discourse held full three hours, and in a quiet manner, without any other business. When we came out to Friends who stood at the court-door, John Burnyeat said he was never better satisfied with a day's work in all his life, the testimony of truth being so over them. The next court we appeared, as ordered, and the bishop then would absolve us; but I told him I could not come under any of their ceremonies, and we had much discourse about it. At last he bid God make us good Christians, and wrote to the sheriff to discharge us from prison, which was readily done. This suffering and conference, through the Lord's blessing, had a good effect; for, since that time, both the bishop and officers of that court have been kind to Friends, and particularly to me."

In 1683, William Edmundson, for the third time, visited those he calls the Caribbee Islands and Jamaica. His voyages and journeys, says John Stoddart, in his preface to William Edmundson's journal, were "at his own cost, that the gospel might not be chargeable." And he adds, "Though it was often his lot to be separated from his wife and children, for the gospel's

sake; yet he ordered his affairs with discretion, that there might be no want in his family, either of commendable employment or necessaries."

James the Second was proclaimed king of England, on the death of his brother, Charles the Second, in 1684-5. Friends met with disturbance, of which William Edmundson partook. His own trials appeared light, in comparison with his deep feeling and prospect of approaching public distress, when it was revealed to him that the carcasses of men would be spread as dung on the earth. Of this he faithfully gave warning, and advised Friends to lessen their worldly concerns, and be ready to receive the Lord in his approaching judgments, fleeing to him for succour.

This prediction was soon fulfilled. Irish affairs assumed an alarming aspect. The Earl of Tyrconnel, lord-deputy of Ireland, disarmed most of the English, and armed the Irish. This caused much apprehension and contention. William Edmundson, suffering with others in the country, from the licentiousness of the Irish army, petitioned the deputy, who heard his complaint, and cashiered the principal offender; who was, however, restored, on his submission, and at William's request. His exertions for the safety of his neighbours, were often made at the hazard of his life. As for himself, his character was so well known, and so much respected by government, that they manifested their desire to protect him; and at his request, the chief officers of the Irish



army, when marching northwards, against the protestants, who were in arms, spared Friends there, and were kind to them. He had interviews with King James, who heard him quietly; but the tumults of civil war increasing, the country was exposed to great distress.

After the defeat of the Irish army, at the battle of the Boyne, the straggling, flying soldiers committed great depredations. William Edmundson's house was several times plundered, his horses taken, and his life and the lives of his family often in imminent danger. The English army came, and, notwithstanding the proclamation issued by King William, that none who lived peaceably should be molested, they drove away cattle and horses, and took away prisoners. It was with the utmost difficulty and exertion that William saved the life of a person whom they had stripped for hanging. He was also instrumental in saving the lives of those who came to recover their cattle from the enraged military; and he also succeeded in getting most of their cattle restored to them. At other times he purchased the stock belonging to the Irish, and gave them to the owners: also let their horses graze on his land, to save them from the plunderers.

A dreadful banditti spread over the land, belonging to neither army, but more to be dreaded than both. These were called *raparees*, a name still associated with ideas of terror, though more than an hundred years are past since Ireland felt

the scourge of these marauders. Those, while William Edmundson attended the half-year's meeting, held at Dublin, (where Friends rejoiced to see the faces of each other,) drove away twenty of his cows. On his return, he was not satisfied to remove into a garrisoned town. One night, hundreds of the banditti beset William's house; and the shots which they fired in at the windows, were heard at Mountmellick, two miles distant. Several were desirous to go to his assistance, but the governor obstinately refused to grant military aid. His house was plundered and burned, and himself and his two sons led away prisoners, bare-headed and bare-footed, and nearly naked; except that they gave William Edmundson an old blanket of his own to wrap about him.

After a toilsome night, journeying through bushes, rough stones, mire, and water knee-deep, they were taken to a wood, and, after a mock show of justice, condemned to death: the young men to be hanged, and their father, in compliment to his courage, to be shot. Though death was no terror to this pious man, he expostulated with his persecutors; reminding them of his services in behalf of their country-folk, and challenged them to prove, if he or his sons had wronged any of them one farthing; and several of them confessed they knew him to be an honest man: yet justice and mercy were disregarded, and they prepared to execute their purpose. The youths were hood-winked, in order to hang them; and

two firelocks made ready to shoot their father, whom they were about to hoodwink also; but he told them they need not, for he could look them in the face, and was not afraid to die.

At this juncture there arrived a lieutenant, the brother of him whose life William Edmundson had saved, when the English soldiers were about to hang him. Thus the Lord interposed, and would not suffer them to take their lives. The officer released the prisoners from death, but did not restore them to liberty, taking them to Athlone; not, it should seem, from a grateful sense of remembered services, but from a hope of preferment thereby. He kept the prisoners three nights in a cabin, cold and hungry. It is probable food was scarce with all; for it was remarked, with surprise, by their oppressors, how William, then advanced in life, could endure his privations. He replied, they had taken away and destroyed his provisions, and the Lord had taken away his appetite; so he was fitted for this. But though he could endure cold and hunger, and meet death with pious courage, he felt for his sons; and to an old man who came out of a cabin, and looked on them sorrowfully, he addressed himself, requesting a piece of bread for them, knowing they were pinched with hunger. The man said he would give him bread, if he bought it with gold, for he believed he was not one used to beg his bread; and bringing him some very coarse, apologized for having nothing to give with it. This kind

gift was very acceptable, and the prisoners held on their way.

On entering the town of Athlone, the high sheriff, and, after his example, the soldiers and rabble, gave them abusive language; and their lives might have been endangered, had not a lieutenant of the Irish army approached William Edmundson, and, recognizing him, declared aloud his knowledge of him, and of his worth, and thus quieted the tumult. They were then brought to the Irish colonel, before whom this respectable man appeared, wrapped in his blanket. Though the colonel was personally acquainted with him, he did not, in these circumstances, know him; but when he answered to his queries, "I am old William Edmundson," he rose, and, with tears in his eyes, expressed his sorrow to see him in that condition. The lieutenant who brought him, preferred accusations against him, which he soon refuted. The colonel was displeased, and roughly asked the lieutenant what he brought the prisoners there for. He replied, to save them from the raparees, who were about to put them to death. This appearing to be a fraudulent excuse, the colonel, who was governor of the garrison, was indignant at the sufferings of those innocent men, committed them to the care of one of his captains, and sent them food and money. But they could not procure straw to lie upon, and thus had to repose upon the bare, cold floor, deprived of their clothing, which afforded but little refreshment;

especially to the father, whose strength was much spent. Thus his friend John Clibbon, from Moat Grenoge, found him, when he came to visit him; and, pierced with sorrow at the sight of his deplorable situation, he wrung his hands, upbraiding those who had made a prisoner of as honest a man as trod the earth. William, wearied in body, depressed in mind, and exposed to the company of the profligate, desired rather to die quietly in a dungeon, than remain among them. Most of the officers knew him, and often entered into conversation with him; and on his enquiring what he had done, why kept a prisoner under such distressing circumstances, and why not brought to a trial? one of them answered, that they had nothing against him, for any thing he had done, and he believed him to be a very honest man; but they understood that he was a man of abilities, and capable of doing them an injury, for which reason they detained him. To this William replied, complaining of the injustice which punished a man for what he was capable of doing, not for what he had done.

At his request, John Clibborn desired the governor to permit his trial to come on, or to remove him to the dungeon. The governor refused to send William Edmundson to the dungeon, saying, he could not find it in his heart to do so. He was afraid to act as his inclination dictated, lest he should incur blame from the violent party; but was evidently kindly-disposed towards him, and

concerned for his sufferings; and consenting to his accompanying his friend John Clibborn to his house, committed him to his keeping, but he was still a prisoner. One of his sons, who was his fellow-prisoner, owned a tan-yard, well stocked. His mother went to bring away the stock, with the assistance of her neighbours. While thus employed, the raparees came upon them, obliged them to leave the property, and fly for their lives. All escaped, except William Edmundson's wife, whom they stripped of her clothes; and her having to proceed thus two miles, in the depth of a cold winter, affected her health so much, that she survived it but seven months.

Through the means of Colonel Bourk, of the Irish army, William and his sons regained their liberty. The anxiety for them had been great, and many beside their own family rejoiced to see them again. They had lost their comfortable home, and shifted as well as they could, along with many others, who, forced from their habitations, encountered distresses, and many died from want. A garrison being placed at Rosenallis, by the major-general of the English army, for the protection of the country, those who were connected with the banditti, and harboured them, supposing that William Edmundson had encouraged this settlement, laid snares for his life, from which his great Preserver protected him.

When the roads permitted him to travel, he went to visit his friends in the north, and there he

saw his prophecy fulfilled, for there were many bones, and tufts of green grass that had grown from the carcasses of men.

In 1691 he attended the yearly meeting held in London. He parted from his family with the sorrowful foreboding that they should not all meet again in this world. The account of his wife's illness reached him at York, and when he reached home she was no more. She died some time before his arrival, in the fortieth year of their marriage; his companion from youth, and partaker in his trials. He returned to his ruined dwelling at Rosenallis, accompanied by his youngest son, the rest of his children having left him, most of them being married. Here he made repairs, and settled for the remainder of his life; often, however, travelling in the service of Him, to whom he had devoted his youth, and who did not desert his old age, but enabled him to labour many ways, sometimes with government, respecting exactions on those, who for conscience sake could not comply with the demands made upon them for tithes; and he was also deeply concerned, uniting with other Friends to reprove, and endeavour to restrain, the propensities which led to a covetous spirit and the love of show, in many members of his own society. His account of a meeting at Castledermot, where those subjects were weightily introduced, is as follows: "The Lord's power and presence mightily appeared with and amongst us, to give us wisdom and understanding; also a close concern came

upon us to search narrowly into matters relating to Friends, and in particular to keep out a covetous spirit after the riches and great things of this world, from amongst our society, as knowing that it surfeits and corrupts the mind, and darkens the understanding where it prevails; and, through the Lord's mercy and goodness, there appeared a concurrence with the concern in most Friends. When the service of that meeting was over, we parted, in much satisfaction and comfort of spirit."

In 1697, William Edmundson entered again into the married state, and obtained, in his union with Mary Strangman, widow of Joshua Strangman, a helpmeet, who comforted his declining years. In his latter journeys, George Rooke was frequently his companion. At Eyre-court, in Connaught, where they held a meeting in a barn, they were forcibly taken out, and William put into the stocks. To behold a man of his years treated with such ignominy on such an account, excited compassion and grief in the spectators, some of whom wept; and while they, with his friends, stood around him, George Rooke spoke a few words in exhortation, for which he was also put in; and Jacob Fuller, for the same cause, suffered the same punishment. After sitting there some time, the constable opened the stocks, and bade William Edmundson take out his leg. He told him he did not put it in; so the constable held the stocks open, and took his leg out. His companions were liberated, and his



mouth was opened in powerful testimony amongst the people.

At Abbeyboyle he preached, and George Rooke prayed, in the street; and though disturbance was encouraged, the people in general heard them with attention. At Sligo the magistrates were very kind, and one of them sate in the first meeting, to prevent disturbance. They had meetings at several places where Friends did not reside, and returned to their respective homes in peace.

In 1701, William Edmundson paid a religious visit to many places in the north of England, and in 1702 attended the yearly meeting at London; being one of those appointed to solicit parliament for an amendment in the Affirmation Act, which might make it easy to Friends. Next year he resumed his Christian labours, and travelled, besides crossing the seas, six hundred miles. In 1704 he was afflicted with sickness, of which, take his own account.

“Leinster province quarterly meeting being near, at Mountmellick, I got to it, though under affliction of body, and the Lord enabled me to answer what service he required of me. The meeting held part of three days, in worship and discipline, in both which, through the Lord’s assistance, by his divine spirit and power, I bore a faithful testimony for the Lord and his blessed truth; so that if it were the last time the Lord would give me to appear in public testimony, I

found myself clear. After the meeting I returned home; but my illness increased, so that my whole body was under great affliction, even nigh unto death: no place could give me ease. Many friends and elders came daily to see me, some from far, in whose visits I was comforted; and by their fervent prayers, through the tender mercy of God, the violence of the raging distemper somewhat abated, and was brought within compass of my weak abilities to bear. Also Thomas Pearce from Limerick carefully applied things for my ease, in this time of extremity, as heretofore he had done upon the like occasions; having accompanied me in travel in the Lord's service, both in this nation and in England.

“Now, in the 8th month, in the year 1704, and the 77th year of my age, being under much affliction and weakness of body, I was resigned to the blessed will of the Lord; yet, were it his time, would gladly have been dissolved, and at ease, where the weary are at rest, and the wicked cease from troubling. For I was not afraid of death or the grave, but could say, through the tender mercies of God, ‘Death, where is thy sting? Grave, where is thy victory?’ Through steadfast faith and hope in my Lord and Saviour, Jesus Christ, who suffered for me, and whom death or the grave could not hold, but rose again, and appears before the Father for me, as advocate, mediator, and interceder; who in my youthful days was pleased to visit me with the appearance of his holy

spirit, to turn me from the evil of my ways, making me sensible of his judgments and mercies, calling me by his grace to a reformation, and also put me into his service of the ministration of the word of life, and doctrine of his kingdom; endowing me with a talent of his holy spirit of understanding, in doctrine and discipline, for the benefit of his church, in which I have laboured for the space of above fifty years, according to my strength and ability, through many troubles, deep exercises, and perils of divers kinds, met with by sea and land, which fell to my lot in my line of the Lord's service; both in the wilderness, by robbers, and blood-thirsty murderers, by open opposers and enemies to truth, and, worst of all, by false brethren under the same profession: these things, and many other great exercises and straits, the Lord's arm and gracious Providence have still preserved me through, and supported me over, in the faith that gives victory, having blessed his work, and given the testimony of his truth dominion to this present time."

Restored to health, notwithstanding the weakness of age, this dedicated servant of a gracious Master continued his services, in various ways, for the good of his brethren, travelling in one journey three hundred miles. In 1711, after having attended several meetings, he says: "Now, finding myself unable to endure long journeys, I was content to rest in the will of God, who had lengthened my time to old age, and done great things for me,

to whose great and worthy name be praise, glory, and honour, for ever and evermore."

Yet, after this, recovering a little strength, we find him again travelling; and though attacked with severe illness at an inn, in which his kind medical friends, Thomas Pearce and Richard Guy, attended him, he was able, after two days' rest, to proceed, and complete a journey of two hundred miles. The narrative of his life, written by himself, closes thus: "Our next national meeting being in Dublin, as usual, beginning the 8th day of the 3d month, 1712, I found some drawings upon my spirit to be there; and in the faith of the Lord Jesus Christ I went to that meeting, where there was a great appearance of Friends, and the service of truth carried on in great peace and concord. The Lord's blessed power enabled me to perform my part of the service committed to me in that meeting, both in doctrine and discipline, to his praise and my comfort. Here I took my leave of Friends, never expecting to see their faces any more in that place. When the service of that great meeting was over, which held about three days, in the worship of God and church discipline, I went to my own house, and found my body could not endure to travel, being now near eighty-five years old."

After his return home, William Edmundson employed himself in the regulation of his papers, and perusal of his journal, and had just finished, and put them in order, a few hours before he took

to his bed. The day before, he had attended a burial near his own house, where he was concerned to admonish against pride, and to advise to preparation for death. Thus was he engaged in good works to the last, and on his death-bed frequently manifested his zeal for order in the church; not sparing counsel or reproof to those who had not been subject to its wholesome rules, when they came to visit him. He expressed his desire to be relieved from mortality, saying: "I am now clear of the world and the things of it. I lie here," he said, "under pain, and would fain be removed; but I am like one that pursues death, and it flees from me: although I see not wherefore my time should be prolonged, my natural parts being decayed; neither see I any thing I have left undone which the Lord required of me when I had strength and ability, or that the Lord chargeth me with any neglect or transgression." After about four months' bodily sufferings, he departed this life in sweet peace with the Lord, in unity with his brethren, and good will to all men, the 31st day of the 6th month, 1712, (O. S.) aged eighty-five.

Many testimonies are published concerning this eminent man, whose services in a religious and civil capacity were unwearied. The following is an extract from the testimony of his widow concerning him. "All the time of our being together, about fourteen years, I may say he showed forth a godly life and exemplary conversation; being cou-

pled with the fear of God, and bounded thereby in his eating, drinking, or whatsoever he was employed in; careful in all things wherewith the Lord, whom he served, favoured him; ready and willing to receive and entertain honest-hearted Friends, whose company was delightsome to him. He was a tender husband to me, and gave very tender and wholesome advice to my sons. He was an eminent and serviceable instrument in the Lord's hand, in the churches of Christ, both in doctrine and discipline; not only at home in this nation, but abroad in other countries and islands, to which he was freely and faithfully given up: in all which I have good ground to believe he was not chargeable to the churches, but often administered to others' necessities."

John Stoddart, in the preface to William Edmundson's Journal, expresses himself thus: "He was temperate in eating and drinking; decent and plain in apparel; in discourse weighty, being mostly concerning the things of God, tending to instruction and edification; his countenance and deportment manly and grave, expressing a noble and religious disposition of mind; a loving husband, a careful and tender father, a firm friend and kind neighbour, given to hospitality." And George Rooke, to whom he was well known, testifies of him: "He was an excellent pattern to us all, in that he spared not himself, while his abilities were continued to him, but even to old age did perform service and travels beyond the ordinary

course of nature; in which he would often say, the Lord was his song and his strength, who had carried him through many and various exercises and perils, of divers sorts; but the greatest trials he met with were false brethren, who opposed the good order of truth, which the Lord has established amongst us; whose oppositions, both private and more public, he, like a rock, immovably withstood; and as a fixed star in the firmament of God's power, did remain holding his integrity to the last."

A new edition of his Journal was printed in Dublin, 1820.

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### ANNE WRIGHT.

THE account of this dedicated woman will be best related in the words of her husband, who did not make religious profession with Friends. He could and did appreciate her worth; and if the quaint phraseology, minute details, and unadorned simplicity of his style, may not gratify the delicate ear, the sentiments of a sincere heart may interest the feeling mind.

*“ A brief and true relation of Anne, the wife of William Wright, of Castledermot, in the county of Kildare in Ireland, who deceased the 1st day of December, 1670.*

“ I, William Wright, of Castledermot aforesaid, being well known in the counties of Kildare, Catherlough\*, Wicklow, and city of Dublin, &c. do hereby truly and faithfully certify and testify these things following, concerning my dear wife, Anne Wright.

“ It is very well known to many yet living, as well as myself, that from her childhood she was very zealous for God, and a constant frequenter of the most reformed way of Christianity, as may be plentifully witnessed in and about Kendal in Westmorland; also in Great Yarmouth in Norfolk, and Dublin in Ireland; and, last of all, at Castledermot aforesaid, where she lived her last thirteen years and more. But at Dublin, before she came from thence a year or two, she heard some of those people called Quakers, and was mightily taken with them; but, by the persuasion of Dr. Winter, then provost of the College of Dublin, and other friends, to whom she was recommended by William Bridge, pastor of the church of Yarmouth; and so, being received into fellowship with them, the said doctor sent for her to the college, from our

\* Now spelled Carlow.



house at Cock-hill, in Dublin; and I being at home, went with her to the Doctor, who, walking into the college-garden with us, directed his speech to her, and told her, 'He heard that she had stepped out of God's way, and had gone to hear those deluded witches and sorcerers, the Quakers;' to which we answered and said: 'We hoped they were no such persons, but truly feared God,' or to that purpose. He said again: 'As I am a prophet of the Lord, they are witches, sorcerers, deluders, and deluded; and I charge you,' speaking to her, 'never to hear them any more, and I must have you to promise me so to do;' at which I said: 'Sir, she shall not promise you that.' 'Why so?' said he. 'Because,' said I, 'I know her spirit better than you do: she is of a timorous and melancholy spirit; and if she should promise such a thing, and afterwards repent of it, or break it, I should never have peace with her; therefore, she shall come under no such promise; but it's very like she shall forbear till it further appear whether they be such people or no, as you say they are. So he laid his charge upon her not to hear them any more, and so left off. After which time she did forbear to hear them about twelve years, but would read their books, and was much taken with their humility of spirit, and great patience in their great sufferings; and about the beginning of June 1669, I hearing divers of the people called Quakers at Dublin, (they being newly come out of England,) and finding such powerful words, and living praises amongst them, was very desirous that

my dear wife should hear them also, who I did believe would well approve of them; and besides all that, I desired to have her approbation of them.

“So, on Robert Lodge, and one William Atkinson, coming to New Garden, about three miles from Castledermot, where the said people had, and yet have, a meeting-place, and I hearing of them there, some neighbours desired I would let them have a meeting at my house, I having a large barn: to which I readily consented. And so, upon the 13th of June, 1669, there was a meeting; and the said Robert Lodge did speak, pray, and praise the Lord, with such wonderful and powerful words of truth and living praise, as I never heard from the mouth of any man before, except one Thomas Loe, another of them. And he so continued, forcing tears plentifully from many, for above five hours, without any intermission, tautology, or vain repetition of words whatsoever; and though there were some that watched to catch at his words, yet they found none, as themselves have confessed.

“And this Robert Lodge was the first of the Quakers so called, that she had heard since the charge laid upon her by Dr. Winter, except by way of discourse, wherein she opposed none, at whose admirable parts, gifts, and grace, she was very much astonished. But before he began to speak, she had thought to have locked herself up in a room; but those thoughts prevailed not, for which thoughts, after she had heard him, she was much confounded in herself, and cast down; yet

she continued in an excellent, fine, humble posture, and in a moderate way, for about two or three months after. But, upon consideration, that when in praise and prayers to the great God of heaven and earth, we speak to him as a single person, *thee* and *thou*, and yet to a mortal man, whether king, prince, lord, knight, or other superiors, we speak to him in the plural number *you*, as a word more honourable than the other, lest we should displease him or them as men; and to speak *thee* and *thou* to our inferiors as we did to God, was a great sin, no doubt, she thought. To which I answered her: 'It must needs be so, if so be that we should speak to God as we do to our inferiors. But when we speak to God, we come in another manner of way and style; as, thou, O Lord God of Abraham, Isaac, and Israel; and unto thee, O Lord, belongeth praise; and against thee, thee only, have I sinned, &c.: the same that was given him of all his saints. Here it is looked upon as a far higher title and style, being given to God, without any dissimulation, more than either *ye* or *you* is to any single person, though a prince.' And to this purpose I argued with her. But this was no satisfaction to her, but from that time she used the single word to single persons, which, without doubt, is most proper in all languages, and, for ought I know, is least used in our English tongue; but to say positively that it is a sin for an Englishman to use his own native country speech, I cannot find it out; yet I wish none to be offended at

it; no more than king Charles is, who receives it often without taking offence at it, as far as ever I heard.

“Well, towards April, 1670, she had a strong motion or command from God, as she said, to go to Dublin, into some cathedral there, in sackcloth and ashes; but she was in some trouble of mind how to reveal it to me, and to get my consent; and I heard of it by another, before she spoke to me herself; but at last she spoke of it to me, and told me I must be content to give her up to the work of the Lord freely. I told her she was my wife till death, and till then I was not willing to part with her; and I desired her to leave off heeding of such fancies, as I supposed that was: but she was restless to get me to yield and give way; but I gave her none at all at that time, though she begged hard with many tears, which made me weep also, insomuch that when she came to take her leave of me, I would not suffer her to kiss me, but put her from me, nor give her a penny of money, nor was I willing to lend her a horse; but when I saw she could not be stopped without force, but was resolved to go on foot, crying out, She could not, nor must not disobey the Lord God, I gave way to the man that rode before her, that she might, if she would, take an old horse she used to ride on. So on the 1st of April, 1670, she went to Dublin; and talking with some of her friends about it, and telling the manner of her parting with me, they persuaded her to return again, doubting the reality

of her call, and advising her to the contrary, as it was told me, or at least to wait, and be sure to have a true call. So she came home again, about four days after she went, without doing any thing.

“ But, within ten days after, she must needs go again, being more and more troubled, that she had not done her first-intended work; whereupon I, perceiving her trouble, and how she laboured daily to please me in every thing, hoping thereby to gain my consent and willingness to her new-intended journey, having had so bad success without my consent; and I seeing her so restless in her mind till it was done, though she endeavoured to hide her troubles from me, as much as she could; so I, seeing there was no way but one for her to have peace of conscience, and me to be of peace outwardly, I was forced to let her go, which was no small joy to her. So she went, and on the 17th of April she went to Patrick’s cathedral in Dublin, in time of their singing and common prayer, in black sackcloth of hair, and ashes upon her head, and there stood till all was ended, and then told them, That was not the worship that God delighted in. But no man lifted a hand against her, but bade her depart in peace, which she did; and some said she was a mad woman, and some one thing and some another; but, within two or three days after, she came home rejoicing, and was merry and pleasant with me, and very loving.

“But she had not been long at home, till she was strongly moved or commanded to go through the streets of the city of Cork, in like manner, but knew not how to reveal it to me, and not displease me; but, if possible, to get my consent or permission. So I heard of it from another, some weeks before she told me; for which I was not well pleased with her, that she should not reveal it to me first. But she said she knew not how I would take it, and therefore did hide it from me as long as she could; but the appointed time being nigh, she desired I would let her have twenty shillings, and give my consent to her journey, and she would not be long absent, nor trouble me for a horse, for she had a friend would lend her one. So, seeing her in that restless condition, and not knowing but that it might be of God, I gave consent, but seemingly to be more unwilling than really I was, giving her the money; saying, if I were sure that it was of God, and his call to his work, I should be glad, and as willing as she, or to that purpose. Whereupon she, with no small joy, said: “My dear love, fear not; thou shalt see me return in safety and peace, when I have done what the Lord requires of me.”

“So, upon the 1st of June, 1670, she took her journey with Thomas Moore, who rode before her on his own horse to Cork, and she went through that city in sackcloth and ashes; and afterwards went to the mayor of Cork, to reprove him, as I suppose, for his cruelty and bitterness in the per-

secuting of those people; who threatened to have her whipt through the city as a vagabond and an idle person; and was sending her away to the jail by an officer, had not one John Hammond stept into the mayor, and desired him not to do it, for she was no such woman, but the very contrary; and that he knew her husband to be an honest and sufficient man. So the mayor asked her if she had her husband's consent. She said her husband did condescend, knew of her coming, and gave her money. He asked her if her husband would certify that under his hand, attested by two or three justices of the peace of the county of Kildare? To all which he required the said John Hammond to be bound; who was immediately bound in an hundred pound bond or recognizance, to make it appear within a certain short time, I think less than a month: which certificate I sent, attested under two justices' hands and my own, with my letter to the mayor, reciting all her former life, &c.

“ After she was come home, which was the 16th of June aforesaid, being the sixteenth day after she went, being very hearty and pleasant, and at rest in her mind, having done what was required of her, she staid at home the rest of June and July; but, soon in August, a friend of mine told me that he feared she was not yet satisfied, but doubted she would have a call for England, which put me into an admiration, and some trouble was upon my spirit and in my mind, to add to my other worldly troubles: but when she could hide it no

longer, but that the time grew nigh that she must needs go through London, as she had done in Cork, and therefore desired me to give her up wholly to the Lord, and to his work, as she had often done before, for she had a great work to do.

“But I gave her little hopes of my condescending to her request, telling her I was not bound by any law of God or man to give her up, or part with her, upon any such conceits or strong fancy as she was daily conceiving in her melancholy mind; yet, though I thus said, I had a secret consideration in my mind, that perhaps it might be the work of God. But I would not show my mind to her, but rather seemed to oppose; arguing the case with her, how she could make it out to be lawful, by any law of God or man, for a wife to leave her husband and family, against his will and without his consent. But she said she hoped to have my consent; and, indeed, she laboured daily for it, telling me she brought me a good estate, and she had been no chargeable wife to me; she had spared many a pound which other wives had spent of their husband's in such things as she never delighted in: but if I would but now let her go to do this work God had commanded her, she would be willing to do any thing for me all her days, that would not offend God; and be sure, said she, ‘that God will bless thee the better for it.’ But the next morning, after I was up, I heard her cry very loud, and running in to see what was the matter, she was wringing her hands, sitting



upon the bed, and crying with a loud voice, saying: 'Oh! that I may never disobey my God, whatever becomes of me! Oh! that I may be faithful to the Lord my God, all my days. Oh! I had better never to have been born, than I should disobey the Lord.' And thus she lamented, as if her poor heart would break. Whereupon I persuaded her to hold her peace, and be contented, and she should have her heart's desire; for if the Lord had commanded her to do his work, he would find out a way to bring it to pass, and make her way plain before her, or to this effect.

"So she was contented, and I was glad I had pacified her; and from that hour I was resolved not to hinder her, and when the time drew near, I asked her how she did intend to go or travel? had she any store of money? She said she hoped I would give her some. I told her she was not ignorant of my great affairs, and occasions I had daily for money; but, said I, 'How much do you expect from me?' She said, forty shillings. 'Alas!' said I, 'what will that do for you, or how long will that last?' She said, God would provide for her. I said she had taken near twenty shillings from me lately, Where was that? She said she had it, but hoped I would give her more to it; whereupon I gave her four pounds more to it, half in gold, the rest in English money, which I had provided for her, though I seemed to be against her journey. I told her I hoped it would serve her to London at least, and then what she had need of

she might take up of some friend, and I would answer her bill; which was not five pounds more in all her whole journey, and she bought a Bible, a Testament, and divers good books and other things. But, before her appointed time of going, I had an occasion to go from home, and I ordered a man and horse to go to the ship, which was at Passage, near Waterford; and because she had often begged of me to give her wholly up to the Lord, I did resolve to do what I did in writing; to which there should neither be adding nor diminishing, but that I might know. And therefore I had prepared a little book to give her, just at my parting with her, which showed her how far I gave her up unto the Lord, and leave to go, my prayers to God to prosper her in his own way and work, and for her safe return to her habitation. All which I humbly and heartily, in faith and zeal, did beg of the Lord for her, before she went, and afterward, till she returned; which said words, yea, every line in the said little book, was as exactly performed, fulfilled, granted, and brought to pass, by Him of whom they were desired, without doubt, as ever any thing was done; which said little book she had along with her, and brought it safe again; whose words here follow verbatim.

“ On the back of the book was written :

“ ‘ *For Anne Wright, these to read and consider thrice over at least, or once every week.*

“ ‘ Anne Wright, my dear wife, in order to thy intended journey and voyage, I write these things for thee to look upon and peruse. Thou art my wife till death us do part; and by God’s great mercy and goodness, we have enjoyed each other this twenty-six years and more, in prosperity and adversity. The Lord our God has delivered us out of many and great tribulations and afflictions: praises to his holy name, for all his mercies and goodness towards us. Thou hast, of late, often begged of me to give thee up to the work of the Lord, whose work thou sayest thou art going about now, and intends to take thy journey towards Waterford, to-morrow, being the 22d day of this August, 1670, and from thence to London, there to do the Lord’s work; and I see there is no staying of thee, thy haste and violence are such. Well, this I say unto thee, upon condition that it be wholly the work of the Lord God of heaven and earth, the God of the spirits of all flesh, the living God of the living saints, I do let thee freely go to do his work he hath appointed thee to do, according to His will and good pleasure.

“ ‘ But to the work of any other do I not give thee up; no, not for a minute of time; but to his work and service only, who gave thee unto me, even the God of eternal glory. Do thou his will and work; and what he has for thee to do,

do it with all thy might, and the Lord prosper thee in it, and deliver thee from all thine (and His) enemies, both of soul and body, and keep thee in his true fear, and in obedience to his will, and bring thee safe back again to this place, for his name and mercy's sake; that when his appearance to thee is made plain to me and to us both, we may, with one accord, praise his holy name, for all his goodness to us.

“ ‘ And this I further say and advise, if it may be received, and not slighted or despised: do nothing in those extraordinary ways or things, but what thou hast a clear call from God for, otherwise thou shalt not prosper; for my poor (and by some despised) prayers shall be to prosper and preserve thee in the Lord's own work, and not in any evil or sinister way. Therefore, as thou prosper in the Lord's work, so shall I and others believe that he sent thee. Well, when the said work is done, remember thy family, who will long to know what is become of thee; and know that thou hast some work there, which thou oughtest to look after; which all people, both saints and sinners, know to be thy lawful work, and thy duty.

“ ‘ But thou hast always laid the burden of the world wholly upon my back, and thou art not satisfied that I see not as thou seest in every thing; but this I say unto thee, if thou hast that white stone, wherein is the new name written, that none knows but he or they that receive it, thou canst not impart it to another. Make good use

of it thyself, and know that it was given thee, and he that gave it thee can also give it to whomsoever he pleases; for he will have mercy on whom he will have mercy, and, blessed be his holy name! he has had mercy on me abundantly, and I bless and praise his holy name. I can believe, and do believe for more mercy, without any doubting. Praises, praises to his eternal, holy name, for ever and ever!

“ ‘ Let me hear from thee as often as thou canst, how it is with thee, whether it be good or bad; for it will be more satisfaction to me to know the truth, though bad, than to be in fear of worse.

“ ‘ Thou mayst write to Samuel Claridge, near Nicholas Gate, in Dublin, to be sent to me. Let not thy letters be over large; but short, true, and pithy: and so the true, powerful, living, and eternal mighty Jehovah, even the God and father of our Lord Jesus Christ, who with the son and spirit is one, in love, in unity, in power, and in glory eternal, keep thee in the perfect way of his truth, from all delusion of Satan, and from every false way, now and at all times, by sea and by land, by day and by night, in body and in soul, for evermore. Amen! saith he that can but love thee and pray for thee, thy old friend and husband,

“ ‘ WILLIAM WRIGHT.

“ ‘ Castledermot, in the county of Kildare,  
in Ireland, 21st of August, 1670.

“ ‘ P.S. My dear, I do further advise and entreat thee, that thou go not to see any old acquaintance, or kindred, till thou hast done thy work thou goest about, as aforesaid, except thou shouldst be stopt and imprisoned: then use thy liberty of sending, or not sending to them. And if thou shouldst see Thomas Hatton, my cousin John Wilson, or my sister and her husband, remember my kind love to them all, or as many as you see of them; but step not out of thy way for me, or on my account, except I desire it of thee. Thomas Moore, I hope, will not leave thee, except thou be in restraint, and not he; and if so, he will not leave thee suddenly. God keep you both in his love and true fear, saith and prayeth he who always wishes thy eternal good.

“ ‘ WILLIAM WRIGHT.’

“ This little book she carried along with her, and brought it safe back again. She was not a little glad when she first read the aforesaid lines; for she had her heart's desire when she got me to condescend. But it seems, she did not go until the 26th day of August: that was four days after; for her friends, or the church, being met together, would not suffer her to go without the company of a woman. So Mary, the wife of Major Bennet, being strongly moved to go along with her, but did not reveal it till very near the time. Much might be said of Mrs. Bennet's movings and calls to go with her, which I cannot here

conveniently mention. So she went with her the whole journey, and Thomas Moore along with them, by a general consent.

*“ Extract from her letter from London, 26th of September, 1670.*

“ ‘ My God, my rock, my strength, who hath done all for me since I knew him, who is invincible, which none comes to know aright, but as they turn in to the witness of God in themselves: he, I say, whose power is over all the powers of darkness, hath preserved thy dear wife. The Lord alone doth all, by his mighty power. I went from Aldgate to Ludgate, which is the chief street of the city, according to the blessed command and appointment of the great God of heaven and earth, in sackcloth and ashes, the 24th day of the 7th month, inst. and the Lord did give me strength and boldness to speak the word of the Lord in the streets; and none, old nor young, did me harm. I was amazed I went so on, and so little disturbance when I spoke. They stood about me; and, when the words were ended, they parted and let me go. Here is cruelty: companies with swords, pikes, muskets, blunderbusses, halberts, driving Friends before them, as they stand on either side the street, when the meeting-house-doors are shut up. They weary themselves in wickedness. Troopers, at other places, fetching Friends to prison. Some they beat. My heart did ache to see how one was abused. Dear Mary

Bennet and I were pulled and flung, but no harm; but it was more than in the service through the city. \* \* \*

“ ‘Remember the question thou asked me when we last parted. O that it were accomplished! keep silence.’

“ The question she speaks of, that I did ask her a little before we parted, was, Whether she had any call or command to go to the king, or speak or write any thing to him.

“ To which she answered: ‘Now, since thou asked me, I cannot at present tell. I have had some movings or motions in my heart, or to this purpose, but nothing absolute as yet; but I desire to wait upon the Lord in the thing.’ To which I replied to her, and said: ‘If my word were to be taken notice of, or worth regarding by thee, I would advise and charge thee, that thou meddle not in that case, or in any of the like nature, except thou hast a clear call from the Lord God for it.’ Which, afterward, it appears clearly she had, before she left Ireland; for it was done with admiration, as appears by what followeth.

“ The king being gone to Newmarket, and she staying a good while for his coming, (above a month,) it was revealed to her one morning, that she should speak with the king that day. And she made haste, and went to a friend’s house near James’s Park; and she was told that the king



would walk in the park about such an hour. Whereupon she set a little maid to watch when the king went into the park. At the time appointed, the maid came, and told her the king was in the park; and withal, showed her a private door, that went out of a house into the park, through which door she and the little maid went; she having on a gown of black hair-cloth, and ashes upon her head, but her riding-hood over it. So she steps toward the king, as he came near, and throwing off her riding-hood to the little maid, and in her doleful habit of sackcloth and ashes, she reaches a paper to the king, with these ensuing words written therein:

“ ‘ *Received from the great and mighty God, in fear and trembling, in Ireland.*

“ ‘ O king, the King of kings, that formed thee in the womb, hath sent me unto thee with this message: This is the word of the Lord, that gave thee life and breath, and brought thee forth into this world, and nourished thee in thy infancy, youth, and riper years, and preserved thee in many dangers, and gave thee thy life for a prey, as it is this day; but thou hast forgotten my mercies and deliverances, and hast not harkened unto my counsel, nor to my instruction, but takest counsel with those who are the enemies of thy soul's peace, and my enemies; for they act contrary to my will, and the sore judgments that I brought upon this city have not been rightly laid to heart;

but my people, that refrain their feet from evil, are made a prey of; therefore I am displeased, saith the Lord of hosts.

“ ‘ And, since my coming into England, many times great hath been the weight and burden that hath been upon my spirit, concerning thee, O king! O that thou mightst, with meekness and moderation, seriously read and consider these things, which are from the Lord. The days of man are short: all souls are immortal: prize time, lest the day of visitation pass over. Oh, but what manner of lamentation may be taken up for thee, O King Charles! How often hath the Lord sent his servants and messengers unto thee, who, in love and tenderness, have laid their sufferings before thee; but they have not been regarded, nor their burdens removed. O that yet thou mightst be tender-hearted unto the Lord’s innocent lambs, for they would not hurt a hair of thy head: but if they may not have liberty of their conscience, to meet together to serve the Lord, then will the cry of the innocent enter into the ears of the Lord of sabbaoth, and he will rise and plead their cause, in his due time, who have no helper in the earth but the Lord.

“ ‘ ANNE WRIGHT.’

“ These foregoing words, written by her own hand, she gave into the king’s hand, the 3d day of the week, and 15th of the 8th month, in James’s Park. The king took the paper, and read

it, walking; his lords and attendants following after him. And when he had read it, he turned back, and said: 'What art thou, woman? a Quaker?' She answered and said: 'O king, in obedience to the great God of heaven and earth, and to clear my conscience to thy immortal soul, I am here before thee this day; that, lying down and rising up, thou mightst seriously consider that the days of man are but short, and that thine may be short also.' So the king walked away, and she left him.

"After which I find written as followeth: 'Oh, the kindness of the Lord, who can declare? Our God is worthy to be obeyed for ever. To him be all honour and glory, who hath been with me in this work, that so I may return in peace! Oh, how full of bowels of mercy, love, and compassion, is the Lord, to all those that trust in his name!

“ ‘ ANNE WRIGHT.’

"Now, after all this great work and service was done, her mind immediately began to think of me, and her children, and family, just according to the instructions I had given her; and she was bid to make haste home, that she might bear the burden he had for her to bear; which burden was death, though she understood it not then; but rather thought it had been some other hard service, or great trouble, that was to come upon her, or me, or the family. But hers is past. The

Lord send ours well past, when his appointed time is come to call us hence!

“ But when my sister and other friends in London, did tell her it was a dangerous time to cross the sea, and they were afraid of her, and the like, she said: ‘Sister, be content; fear not. Thou shalt hear that we shall have a brave and peaceable passage.’ And so they had; for they came to Nesson, and staid but about two days for a wind, though many poor passengers had staid six or seven weeks, at least, for a wind. They were two nights at sea, and had no storm, but mild and temperate weather. So, upon the first day of the week, in the afternoon, being the 13th day of November, 1670, she came to Samuel Claridge his house in Dublin, where she lodged that night; and in the morning she writes to me her last letter, which here followeth :

“ ‘ My dear and loving husband, my dear love to thee and our dear children and family. Through the infinite, unspeakable, loving kindness of the Lord, thy wife is here at Dublin. O, my dear, it is beyond utterance what the Lord has done for me; and his love is greatly to be had in everlasting remembrance, that my dear friends that went with me, and I, are come to Ireland so well: and, truly, my joy for them is more than for myself. I could have been contented that they had been at their habitations, whatever had been concerning me. But the Lord’s work is accom-

plished, and I was not imprisoned or hurt. We came on shore yesterday, in the afternoon; being the first day of the week, and the 13th of 9th month.

“ ‘ Thy loving wife, whilst I remain,

“ ‘ ANNE WRIGHT.’

(“ But I must never expect any more from her.)

“ But by that time that this letter was at my house, near Castledermot, I came from the county of Wicklow to Dublin, not thinking, in the least, to find her there; because the wind seemed to be quite contrary, for about six weeks before, at least; but stepping into Samuel Claridge’s, to enquire for some letters, or news from her, she was standing in the kitchen, and hearing my voice, she turned, and ran, and got me in her arms, saying: ‘ My dear, sweet love, art thou there?’ At which sudden surprise I was much amazed. I staid with her there till she went home; and on the seventh day of the week, and the 19th of November, she left Dublin, near ten in the forenoon, being a very cold day; having in her company Major Bennet and his wife, her fellow-traveller, and my man, that rode before her.

“ I, having urgent occasion in Dublin, which she knew of, could not conveniently go along with her. So I desired them to go no farther than Dunlavin that night; for it would be as far as they could

well go. But when they came there, being very cold and faint, she could scarce go into the house, or speak, having rode eighteen or nineteen miles without staying; but though she was so bad, she was loath to stay there all night, but staid till after the moon rose. So, about three hours within night, she and her man only, left Dunlavin, and came home at about one o'clock at night, very sick, having missed their way; and so went to her bed at her own house. But never walked more alone, but grew worse and worse; insomuch, that my daughter Mary desired to send for me; but she would not let her, saying: 'Thy father hath great business to do, and he will come as soon as he can; and if you should send, it would but trouble him, and obstruct his business, and I hope I shall be better.'

"But when they perceived that she grew weaker and weaker, they sent a man for me. So I went home the 30th of November, about six at night; and before I came in, they told me she was better that day than of a week before; but when I saw her, and found her countenance changed, and the appearance of death in her face, I could not forbear weeping, as soon as ever I looked upon her. Whereat she said: 'Weep not, my dear; do not cry; fear not, I shall be well again.' So I staid by her some hours, till they that looked to her desired me to leave her alone, that, perhaps, she might sleep a little. So I, being very weary, went into the next room, and laid

down; but within a few hours after, they called me, and said she was very ill. Yet she spoke to me, but not with ease; and so she continued, growing weaker and weaker, having her eyes greatly upon every one that came in or moved, till the last hour. And so, without any trouble of mind, in the least, (being often asked, while she could speak,) she drew sweetly away; and between the hours of ten and eleven, in the forenoon, the 1st of December, 1670, she quietly finished her course and her work in this life, and I hope is in eternal rest.

“ And thus you have a true and faithful relation of Anne, the daughter of John Howgill, of London, who was my true, faithful, virtuous, and loyal wife, near twenty-seven years; who, from the time I have known her, I am sure she would not have told a lie, or made any manner of excuse, if it might have gained me a thousand pounds; or the least manner of an oath, or taking the name of the Lord in vain, or suffered her children to do it. Only once, about twenty-four years ago, she spoke a word unadvisedly, by way of a wish to herself, in a little passion, which cost her many a tear since. And although she had an estate in lands, better than eleven hundred pounds, yet she could never endure any proud clothes, or new fashions, in all her life; nor any music, dancing, vain mirth, ringing of bells, or vain rejoicings. Always saying, it was no rejoicing-times when the church of

God was in such distress; but always looked for more sad times, and sore judgments to come, from whence she escaped, I hope, eternally.

“ She was zealous for the Lord from her very infancy, having read the Bible four times before she was eight years of age, as I have heard her mother often say. Her great desire and delight was, to endeavour the union of all that feared God, of what judgment soever they were, and to draw towards the highest truth, and most spiritual way. Nay, she would be speaking precious things to the most profane persons, oftentimes; inso-much, that I have often said to her, that she did but cast pearls before swine; for though they seemed to give diligent heed to what she said, yet they did but laugh at her when they were gone. She would answer, that their souls were precious, and it might be they would take notice of her words at some time or other. And really she had a way of speaking to them that seemed to civilize the worst of men, that they would not speak against her, or against any thing she said.

“ When she was at home, she spent most of her time in surgery, about which she would be the most part of the day, dressing wounds and sores; insomuch that I could scarce have her company at dinners, when there were many, as often there were; for I have found seven, eight, ten, yea, sometimes seventeen patients in the house at once. In a word, her delight was to do all the good she could, and to bring all others into the way of



truth; but she hated evil in all, but more especially in herself. She was never very strong, or able of body; yet she has gone seven or eight miles on foot, in frost and snow, when horses could not stand, to hear a sermon, when she was a maid; and now, since she was in this way, she has travelled more, and with more ease, willingness, and activity of body, and more light and nimble, than she has been for twenty years before.

“Now, whosoever may come to read these lines, may judge, as they think fit, concerning her call to that great work, of going as a sign in that great city, and writing and speaking such words to the king, wherein is not the least flattery or plausible word. And having finished the work she went about, the Lord finished her work also; and by these words he has comforted me: ‘Blessed are the dead which die in the Lord, that they may rest from their labours, and their works follow them.’ And though I know, assuredly, that she expected not salvation for any works that ever she did; yet this is my comfort, I know she had no bad works to follow her. She died at the age of forty-seven years, and about six weeks, as near as I can account.

“And she shall rise again; for her Redeemer liveth.

“WILLIAM WRIGHT.”

“Barnhill, near Castledermot,  
16th December, 1670.”

(From MS.)

*Extract from the Records of the National Meeting  
of Ireland.*

“ Anne Wright, the wife of William Wright, of Barnhill, in the county of Kildare, was convinced of the blessed truth, at a meeting where was Robert Lodge. She was zealous for truth, and travelled in the service thereof, and left a good savour behind her. She died in the year 1670, and was buried in her own garden.”

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SUSANNA MITCHELL.

OF Susanna Mitchell, this character is given in “ Ruttys Rise and Progress of the People called Quakers.” She was a zealous, faithful servant of the Lord for many years, till her decease; and often bore a public testimony to God’s everlasting truth, before magistrates, priests, and people; for which she was often a sufferer in bonds, and rejoiced to be found worthy. She died in 1672.

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## ROBERT SANDHAM.

ROBERT SANDHAM was born near Petworth, Sussex, in England, in the year 1620. His own inclination coincided with the endeavours of his pious parents, for his increase in the knowledge of what was good, and the preservation of a tender conscience towards God and towards man. He joined himself in religious communion with the Baptists.

In the year 1650, he came into Ireland, a lieutenant in Cromwell's army, and was stationed at Youghall. Soon after his arrival, that town partook of a calamity which visited other places—a pestilential and infectious disorder. It proved fatal to many of the inhabitants. Many of the soldiers, also, were seized with it; and Robert Sandham exerted himself to have proper attention paid to, and necessaries provided for them; going almost every morning to the post-house, (probably the term hospital would now be given to such an asylum,) to enquire after their state, and to have the dead removed. His services extended to the inhabitants of the town; yet he escaped the contagion, to the danger of which his benevolence had exposed him.

In Youghall he was quartered at the house of Francis and Dionisia Baker, and had opportunity

of becoming acquainted with their daughter Deborah, and of discovering the excellence of her character. She had, like himself, become dissatisfied with the outward observances in which she had been strictly educated by honest, religious parents, of the Puritan profession, and looked for something beyond what she had yet experienced. Robert Sandham sought this virtuous maiden in marriage, and obtained her in the year 1652.

In the year 1655, Elizabeth Fletcher, a ministering Friend from England, came to Youghall, and preached in the streets there. Amongst those who heard her, was Robert Sandham, who was touched with her words; and when he went home, told his wife he was convinced that the doctrine she preached was truth, and he intended to have some conversation with her at her lodgings. His wife warned him against delusion, and begged he would contend earnestly for the faith, if he did go to converse with this stranger. He went, and, at his return, expressed to his wife the satisfaction the conference had afforded him; Elizabeth Fletcher's answers to his enquiries being given in much meekness and moderation.

Till now, he had resided at Youghall; but a piece of land having been given him, on his being disbanded, (such was the remuneration for the officers in Cromwell's army,) he removed thither. The land lay near Fermoy, and was called Curroughmore, where he lived seven years. One of his neighbours was James Sicklemore, who had

joined the society of Friends, at whose house a meeting was held. Robert Sandham accepted his invitation to attend this meeting, and was thereby further confirmed in his preference of this society, and joined himself to them. His wife did not unite with him in religious sentiments, and fears and doubts of delusion and deceit troubled her mind. She had, before her marriage, joined the Baptists. They were desirous to retain her, and encouraged these fears and doubts, probably from a good motive, believing their own to be the most acceptable mode of worship. Deborah Sandham, therefore, kept herself at a distance from Friends, and avoided conversing with them. Her love to her husband could not sway her in what respected a higher interest; yet, willing to try all things, and hold fast that which is good, she consented to accompany him to some meetings; and her heart was opened to receive what she believed was truth, receiving it in the love of it. Now, having chosen for herself, and depended on the opinion of no fellow-mortal, she willingly conformed to the simplicity required in the narrow path into which her feet were turned. She became very singular in the plainness of her dress, never resuming any thing which she had once thought it right to lay aside.

This was a day of persecution: Robert Sandham bore his part of the burden of the day. In 1661, he was imprisoned at Cork, for bearing his

testimony against swearing; and, for the fine of five pounds, had a horse taken from him, of more than double that value.

Having sold his land, with intention of embarking in trade, he considered whether he should establish himself in Cork or Youghall. The former place offered the best prospect for success in business; faithful Friends belonged to that meeting; and, on both these accounts, the situation appeared desirable. Youghall did not seem so likely for prospering in worldly affairs. The meeting was small, and weakened by the desertion of a principal member. But worldly affairs were to him only a secondary consideration; and the belief that he might there be of most service, in a religious capacity, determined him to settle at Youghall, in the year 1662; and next year the meeting began to be held at his house, on which a persecuting spirit displayed itself; a sentinel being placed at the door, to keep Friends out, and the meetings broken in upon by soldiers, who haled the men away to the guard-house; and finding that the women continued the meeting, they haled them away also. As this did not prevent these religious assemblies, the governor repeatedly commanded Robert Sandham to leave the town, with his family, which he refused to do; alleging his right, as a freeman of the town, to remain there; and fully believing it was his duty to abide in this place, and thus obey God rather than man.

On his refusal to submit to a command so unjust, the governor sent him away on foot, with a guard of soldiers, twenty-four miles, to Charleville, to appear before the lord-president of Munster, Roger Boyle, afterwards earl of Orrery. Robert Sandham was of a corpulent habit, and not in his usual health; he therefore desired to ride his own horse. This the governor refused; adding the cruel charge to his escort, to drag him along, if he did not walk as fast as they would have him. Before he left the town, he remonstrated with the governor, on the injustice of his proceedings. He told him that he left his wife and child behind him, and at his hands he would require them: he told him that, if he sunk beneath this treatment, his blood would be upon his head. The governor was only moved to increased wrath, by these solemn appeals; and the persecuted man departed on a painful journey, enduring fatigue, which overheated him, and, in that condition, obliged to wade through waters.

When the lord-president read the accusation against him, and found him charged with nothing, except what concerned the law of his God, he immediately discharged the guard, and set Robert Sandham at liberty; telling him that he might return to his family, for that he found him accused of nothing that might prevent him from dwelling in the town, so long as he behaved himself as an honest man. He returned home with less suffering from fatigue, having procured a horse, but

next day was unable to leave his bed. The governor, displeased at the favourable issue of this affair, sent an order for Robert Sandham to appear before him; and when informed of his situation, repeated his command, insisting that he should be taken out of his bed, and brought to him. This act of tyranny could not be executed, for the small-pox made its appearance upon him; and at his time of life, in his habit of body, along with previous excessive fatigue, the termination appeared likely to be fatal. This himself and all his family expected, and they heard Thomas Loe express his belief of his recovery with incredulity. He did recover, and continued to bear, with firmness, reproaches and sufferings, and resolutely to oppose the more distressing attacks of false brethren; being valiant in asserting the truths in which he believed, though not called to advocate them by public ministry. He was willing to serve all, of every denomination of people, by every means in his power. His life and conversation were consonant with the profession which he made; he was consequently upright in his dealings, and sometimes said, if he left his children a small penny, it was sound, and he hoped the Lord would bless it to them.

In his wife he had a faithful helpmeet, who shared and alleviated his sufferings, by her sympathy and tenderness. She wrote to the recorder of the town, who had fined her husband for refusing to swear; pleading with him, and warning



him against persecuting the innocent, and oppressing the tender conscience. She was a minister, and went into the public worship-house at Youghall, and also into the meeting-house of the Independents; admonishing both, not to depend on words and outward ceremonies. Thus, uniting in every good word and work, and bound in the tender and holy bands of mutual affection, this virtuous pair walked steadily together for twenty-four years; and then the separation came, grievous to the survivor.

Robert Sandham was seized with a distemper, which proved mortal. He desired his wife to give him up, and bear his death with patience. The Lord would, he said, be near to her, and make up the loss of him. He charged his children to love and obey their mother, who would take care of them, and to love one another. He acknowledged the goodness of the Lord to him; he took a solemn farewell of his family and friends; he exhorted all to faithfulness; and, retaining his senses to the last, (which was his desire in health and in sickness,) his spirit was released from the fetters of mortality, the 28th of 8th month, 1675, aged 55.

Deborah Sandham justified her husband's confidence in her care of their children, three daughters; to whom she was a tender mother, watchful over them for good. She led an exemplary, self-denying life, and was much esteemed in the town

where she lived; compassionate to the poor, assisting them according to her ability, and encouraging others to do so likewise: careful to govern her own house well, therefore qualified to visit Friends' families; a comforter of the sick, and a strengthener of the dejected in mind.

In 1688, she paid a religious visit to some parts of England, and, on her return, was in imminent danger of shipwreck; the vessel in which she sailed, encountering more than one storm. The ship put into Haverfordwest, from whence she wrote to her children; relating to them her desires for their preservation, when she thought it was likely she should have never seen them again; and for their support, under the trial of losing her in such a manner; and for the people in the ship, who seemed unfit to die. Her own life she resigned to the will of her Maker, having, in that awful time, a peaceful conscience. The sea still rolled between her and her children, and the uncertainty of their meeting, in this world, continued. She exhorted them to love one another "with a true and entire love;"—to be patient in all things, and to look to the Lord, over and through all. This letter, besides her excellent counsel, contained directions for the disposal of her property; "which," she says "is not much; for the blessing of the Lord was my choicest treasure, which has been wonderful to me, in affording such plenty out of so little a stock." She returned safely, to the joy of her family and friends; and

when the civil war was kindled in this nation, she did not remove to England, as many had done; but believed she ought to stay at home, bear her allotted share of the national calamity, and endeavour to comfort, assist, and strengthen others.

In 1693, she visited the north of Ireland, and afterwards spent most of her time in her own vicinity. When sickness came on, she was not found unprepared and having her day's work to do; but, calm in her mind, and resigned to live or die, her love expanded, not only in sweet exhortations to her children, relations, and friends, who were near her, and to her dear friends in Cork; but she remembered those in England, and desired to be mentioned to them. Her life she said was hid with Christ in God; and uttering the triumphant expression: "O death, where is thy sting? O grave, where is thy victory?" prayer and praises flowing from her dying lips, and the approach of her release seeming slow, she said: "How long, O Lord, ere I am where the wicked cease from troubling, and the weary are at rest?" She took a tender and solemn leave of her family; and one of her friends being engaged in supplication by her bed-side, she was comforted by it, lay quiet, and, after awhile, turning herself in the bed, said: "I am now going to leave you." And then sweetly, and in great peace, departed this life, the 15th of 5th month, 1695, in the sixty-second year of her age.

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Blessing, the daughter of Robert and Deborah Sandham, born in 1662, married, in 1688, William, the eldest son of John and Mary Fennel, of Killicomonbeg, county of Tipperary, who, having joined the society of Friends, and being serviceable in their day, gave their son an education conformable to that which the young woman of his choice had received; and their union was productive of much happiness to themselves, and usefulness to others. They were honourable in their dealings; and enabled, by moderation in their own living, to alleviate the distresses of others, and to exercise hospitality.

In the year 1724, William Fennel died, aged seventy-three. On his death-bed he expressed his thankfulness for the many favours he had received; especially the blessing of a tender, loving, faithful wife, and dutiful children. His wife survived him ten years. She appeared as a minister, the latter part of her life, and was zealous in recommending watchfulness and circumspection. She died in great peace, in 1735, aged seventy-three. In 1704, at the age of twelve, their pious child, William Fennel, departed this life; of whose happy death there is a record in the fourth part of "Piety Promoted."

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Deborah, daughter of Robert and Deborah Sandham, born in 1668, married, in 1691, John Elly, whose father had fallen in the battle between

the king's and parliament's armies, at Worcester, and who had accompanied his widowed mother to Ireland, where he joined the society of Friends, and settled at New Ross, county of Wexford. Deborah was his second wife. She bore him twelve children; and, after living together forty-two years, this virtuous and exemplary couple were separated, by the death of John Elly, in 1733. A meeting was held at their house, and continued there through the life of their worthy son, the late Samuel Elly; and afterwards, till 1789, when it was removed to the meeting-house built in the town.

In 1737, Deborah Elly died; and the monthly meeting of the county of Wexford gave forth the following testimony concerning her:

“She was a woman exemplary in her conversation, as well in her family, as amongst her neighbours; by whom she was generally well-beloved, and died much lamented. She had a word of exhortation in meetings, tending to stir up Friends to their duty; and her life and conversation were agreeable thereto. She was careful in training up her children in a religious education, as well as in plainness of speech and habit; and we may say we have no small share in the loss of her; being religiously concerned for the prosperity of truth, and that comely order might be maintained in the discipline.”

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Elizabeth, daughter of Robert and Deborah Sandham, was the wife of Gabriel Clarke, of Youghall, who, in a MS. bears testimony to her exemplary and useful life, her wise conduct in spiritual and temporal concerns, her dutiful deportment as a child, her affection as a wife, and tenderness as a mother; and he adds, "much might be truly said of her, both as a woman and as a Christian, in which she excelled many of her sex."

She was afflicted with a lingering illness for some months; enduring, part of the time, great pain of body, and anxiety of mind, from doubts and fears, on account of her immortal soul. Nor could the encouragement of her friends avail, till she felt in herself the evidence of Divine mercy, which she sometimes expressed, and poured forth her spirit in prayer. From this illness she recovered, contrary to expectation, and lived for several years longer. She also recovered from the dangerous accident of breaking her leg, by a fall from her horse, which confined her at a friend's house for a considerable time. Her patience under suffering was great, and, in her last attack of indisposition, she was tried with great weakness of body; but she was supported in this last trial, and died in peace, after an illness of four months, in the year 1713.

From "Rutty's Rise and Progress of the People called Quakers," from "Piety Promoted," and from MSS.

## WILLIAM MORRIS.

WILLIAM MORRIS was a man in high estimation on many accounts. He was an elder among the Baptists, captain of a company, a justice of peace, commissioner of the revenue, and chief governor of three garrisons. Hearing of the abuse which William Edmundson suffered at Belturbet, where he was imprisoned and put in the stocks\*, he expressed his sorrow and indignation in such strong terms, that the rumour of Captain Morris having joined the Quakers, spread among the Baptists, and reached the court at Dublin: he was, in consequence, removed with his company southward. The suspicions concerning him continuing, he was sent for to Dublin, and examined before the general and principal officers, many of whom were Baptists. In this examination their suspicions were verified, of his having adopted the principles of Quakers, by his own acknowledgment, and he was discharged from his command.

He possessed considerable abilities, and though several times a prisoner himself, was, on many occasions, serviceable to his suffering friends, by his application to the government on their behalf. He also wrote in defence of the principles which he professed. He died at Castlesalem, in the county of Cork, in the year 1680.

\* See page 9.

## ROBERT CUPPAGE.

ROBERT CUPPAGE, of Lambstown, in the county of Wexford, was convinced of the blessed truth. He was of a very good conversation, whose light did shine both at home and abroad, an example indeed to the reaching of many. He loved truth, and had a sound testimony for it, and lived in it, as well as preached it to others: he was of a tender spirit and lowly mind, and laid down his head in peace, in Lambstown, the 15th of the 7th month, 1683.

(Extracted from Records.)

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## THOMAS CARLETON.

THOMAS CARLETON was born in the year 1636, at Little Salkeld in Cumberland. His father was a farmer, and himself much employed in the labour of that mode of life; yet he was sent to school, and seems to have possessed a well-cultivated mind. He became anxiously concerned for his eternal welfare, and his health was impaired by the conflicts of his mind. At length he united himself to the society of Friends, and after some time was a preacher among them. He had not long made



this profession, till the clergyman of the parish in which he lived, proceeding against him for the recovery of tithes, threw him into prison, in the year 1663, where he was confined several years, till the death of his persecutor: even then the widow reluctantly set him at liberty. He went on foot to London, (two hundred miles,) to obtain the benefit of the Habeas Corpus Act.

In 1669 he married Isabel Mark, of Mosedale; and about 1674 removed to Ireland, and settled at Ballinacarrick, county of Wicklow.

The character given of him by his contemporaries, bespeaks him to have been a man "endowed with a large and clear understanding, both in divine and spiritual things, and also natural parts beyond many, which did very much adorn him; and so much the more, in that he did not think so of himself." Also that his ministry was sound and powerful, entered upon with holy awe, and delivered with meekness. "And indeed," thus testifies his friend Thomas Trafford, "all his parts and gifts were sanctified unto him; for he was a man of a sweet temper, mild in controverting things, and could govern his spirit with gravity, either with such as did oppose truth, and contend against it, or at other times in church discipline, or with unruly spirits that he might have to do with." Though his deportment and conversation were mild, courteous, and humble, he was steadfast in defending the cause of righteousness. The hardships of imprisonment, combining with a delicate

constitution, brought on infirmities which terminated his life in middle age. Of his happy conclusion, thus his friend George Rooke bears testimony:

“When I, with some other friends, went to see him, we had a meeting at his house at Ballinacarrick, in the county of Wicklow, on the first day before he departed this life, being the 16th day of the 9th month, 1684, where he sat up in meeting all the time, and we had a heavenly season, and the Lord’s refreshing presence was with us; which he having a sense of, did often express his great joy and satisfaction therein, and in the enjoyment of Friends’ company, and said he could wish, if it were the will of God, that he might be taken away when we were there: so I, with some other friends, staid all night, and lodged in the chamber where he lay, and he was very quiet, and patiently bore his affliction.

“The next morning, one of his servants coming to him, asked him how he did: his answer was to her, naming her by her name: ‘Thou hast had much trouble in attending on me, but now the time is short that I have to stay.’ His servant being reached with his words, began to weep. He said: ‘I know there will be mourning for me, but, blessed be God, it is not as those that have no hope.’ For he knew that hope which was grounded upon the foundation of the prophets and apostles, Jesus Christ being the chief corner-stone;

the same that all the faithful did bear witness to in former ages.

“ Three of his children being brought to him, he called to them by their names, saying: ‘ Dear babes, I am glad to see you;’ expressing it with much joy and gladness, advising them to live in the fear of the Lord, and to be good children, and to keep amongst Friends, and said: ‘ I have not much gold and silver to leave you, but I hope the blessing of the Lord will attend you.’ And so, kissing and embracing them, he took leave of them. His dear wife coming to him weeping, he said to her: ‘ Weep not, thy care and tenderness hath been much over me ;’ and often seemed to lament and pity his dear wife, that had been a true helpmeet unto him, from the time of their first coming together unto that day, in his exercises and weakness, which were not a few.

“ And so, after he had taken his leave of those about him, in less than half an hour was taken away, with little or no pain, being the 18th day of the aforesaid 9th month, 1684.

“ Thus they are blessed that die in the Lord: from henceforth they rest from their labours, and their works follow them, where the voice of the oppressor is no more heard; the wicked cease from troubling, and the weary are at rest.

“ GEORGE ROOKE.”

See Ratty, and Testimony; and his Life, prefixed to “ The Captive’s Complaint; or, Prisoner’s Plea. Written by Thomas Carleton.”

## GEORGE GREGSON.

GEORGE GREGSON was born in Lancashire, of parents belonging to the Romish church, who educated him in their own religious belief. On his joining the religious society of Friends, he had to endure false and malicious reports, raised by envy and resentment; but encountering them with patience and fortitude, he obtained a victory over those attacks, and the integrity of his character was established.

He was a public preacher, and travelled in England and Ireland, partaking with Friends in their sufferings. He had a good understanding, and a clear, agreeable manner of expressing himself on religious subjects. It does not appear at what time he came to reside in the town of Lisburn in Ireland, (then called Lisnigaroy,) whether he had any family, or what was his age at the time of his decease, which was in the year 1690; but it is recorded of him, that he retained his love to God and his brethren, to the last period of his life; that he attained to old age, and bequeathed a considerable part of his property to several meetings in Ireland, and to Friends in Lancashire.

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## JOHN BURNYEAT.

JOHN BURNYEAT was born in Cumberland, in the year 1631. In the time of his youth, different sects, each making high religious professions, caused considerable agitation in serious minds. Of this he partook with others, and while they sought to have their doubts satisfied, George Fox came into Cumberland, in the year 1653. The glad tidings of the gospel which he preached, were received by them with joy; and becoming united to him in their spirits, they followed his example, in separating themselves from other professors of religion, and met together in silence, to worship Him whose favour alone they sought, regardless of the revilings of their fellow-creatures. Of this time, John Burnyeat writes: "Oh! the joy, the pleasure, and the great delight that overcame our hearts, many times, in our reverent and holy assemblies! How were our hearts melted as wax, and our souls poured forth as water before the Lord; and our spirits as oil, frankincense, and myrrh, offered up unto the Lord as sweet incense, when not a word outwardly in all our assembly has been uttered." He adds: "Thus I continued for four years, mostly following my outward calling, and attending and waiting upon the Lord in the workings of his holy power in my heart, both in meetings and at other times, wherever I was, or

whatever I had to do; for I found, that as my heart was kept near the power, it kept me tender, soft, and living. And besides, I found, as I was diligent in eying of it, there was a constant, sweet stream, that run softly in my soul, of divine peace, pleasure, and joy, which far exceeded all other delights and satisfactions; and this became the great engager of my soul, to watch with such diligence, for I did find the love of God to constrain. And, furthermore, I did observe, that if I neglected, or let my mind out after any thing else, more than I ought, and so forgot this, I began to be like a stranger, and saw that I soon might lose my interest in these riches and treasure, and true commonwealth of God's spiritual Israel, which Christ had purchased for me, and given me the earnest to inherit."

The establishment of church-discipline was now a general concern of this new society, and John Burnyeat took a share in it. But, after some time, a more arduous task was assigned to him, and the state of his mind he thus describes: "When the word of the Lord came unto me with this message, it became a great exercise unto me, and I would willingly have shunned it, and have dwelt in the ease, peace, and pleasure, the Lord had brought me into; but there was none but in obeying the Lord, and giving up to do his will: that I soon came to know, for I was sure it was the word of the Lord; and then I yielded in spirit, and longed for the day that I might clear myself, and be eased

of the charge that was upon me; for weighty was the dread and majesty of the power of the word of life, that lived, and, as a fire, burned in my heart, that I could not stay."

In obedience to the service required of him, he went to Aspetry, to speak to a clergyman named Warwick, who was preaching in his place of worship. This person assailed John and the Friend who accompanied him with questions, to which they forbore to reply. He then desired the constable to put them out, which he refused to do, saying: "They do not disturb us." When the clergyman had done, John Burnyeat began to speak to the people: they followed their pastor, who withdrew, and from whom John, hurried along with the crowd, was separated. He hoped his business was done, and was about to return home; but before he left the town, his conscience smote him with this denunciation: "Cursed is he that doth the work of the Lord negligently;" and he was then sensible, that, through fear of a prison, he had shunned the person for whom the message was intended; the law then threatening with imprisonment those who disturbed a clergyman. Convinced of being disobedient, his distress was exceedingly great; and, preferring peace and forgiveness to any other consideration, he felt the command renewed, and willingly obeyed it. He returned that afternoon, and stood before the clergyman, who was preaching, till he had done,

and then spoke the words given to him; now valuing neither life nor liberty, in comparison with the peace which results from the fulfilment of duty. After which he addressed the people, and left them, joyful in his heart that he had performed what was required of him.

He was engaged in a like manner some time after, in another worship-house, which the clergyman resented highly, threatening him with the stocks, and where he was beaten and thrust out. Yet, in two weeks, he appeared at the same place, and the clergyman desired he should be permitted to remain till he was at leisure to speak to him; yet, when he saw that John Burnyeat did not uncover his head when the prayers were about to be read, his moderation gave place to unseasonable anger, and he called out to have him taken away. John's father was present, and being much displeased with his son, haled him out himself. Again, going to another place for the same purpose, after much abuse he was made a prisoner, and confined in the common jail in Carlisle twenty-three weeks. On his enlargement, in the year 1658, he took his first journey as a public minister, and spent three months in this service in Scotland; where, besides visiting the few meetings of Friends there, he was engaged in places of public resort, to exhort those assembled.

The following year he went into Ireland, and after some months' travel there, he met with Robert Lodge, who was under a like concern. They



united in this work, and continued for a year thus engaged, undergoing fatigue, cold, and hunger, in places almost uninhabited, and severe treatment from those whom their doctrine offended; and on this account they were several times imprisoned. They sometimes separated, on account of the service which they were divinely commissioned to perform, meeting again to their mutual satisfaction; for John Burnyeat bears this testimony: "The Lord gave us sweet concord and peace in all our travels." After his return, he was diligent in attending meetings at home; and when he found it required of him to go to distant meetings, he made no unnecessary delay there, but came back, and applied himself to his occupation.

In 1662 he went to London, and acquainted George Fox and others of the elders, with a concern which had rested on his mind for some years, to pay a religious visit to America; and having thus submitted to this impression of duty, he felt peaceful, and quietly waited to know the time of his going. On his way home he visited some of his friends, who were prisoners at Rippon; and while he preached the gospel to them, he was interrupted by the jailer, who took him before some of the chief persons in that town, and the principal magistrate accused him of visiting his friends in prison. John Burnyeat pleaded, that in so doing he had broken no law. He was then accused of having spoken in the prison, to which he answered, That there was no law which forbade speaking

to our friends when we came to visit them. His opponent put some more questions to him, and at last enquired whether he would take the oath of allegiance and supremacy. Those who were determined on persecution, generally made this oath a pretext for it, knowing that Friends would not disobey the command of Christ: "Swear not at all." Therefore, this point being gained, a mittimus was drawn, and John Burnyeat sent to suffer imprisonment with the Friends whom he had visited, of whom there were four-and-twenty, before he joined them. In the religious meetings which they held, his voice, raised in testimony, offended the magistrates and others who came to amuse themselves at a bowling-green before the prison-door; and he was, at three several times, when in the act of prayer, dragged out, and confined in the dungeon, a small, dark room: at one time for two days and two nights, at another time three, and the third time seven. At the expiration of fourteen weeks, he was set at liberty.

In the year 1664, he took his voyage to Barbadoes, where he staid three or four months. Here he met with some who were deluded by John Perrott, and with his pretended zeal against forms. The consequences were, neglect in the attendance of religious meetings, and many deviations from the established order of the society; leading into a liberty which encouraged them to pursue their own will, and reject that self-denial, and those testimonies, which friends were convinced it was their duty to

practise and maintain. To withstand those who were obstinate in error, and to recover those whose simplicity had been betrayed, occupied much of his time, and called for his exertions, both in this island and on the American continent. He came back to England in 1667, and was much engaged in visiting meetings there and in Ireland; till, in 1670, he sailed again for Barbadoes, accompanied by William Simpson, whose integrity and innocence, with his sufferings for the cause precious to them both, and the openness of confidential friendship, endeared him much to his fellow-labourer. Of this dear friend he was deprived by a violent fever, prevalent at that time in Barbadoes, which carried him off in six days. And deeply did John Burnyeat feel this loss, and his own lonely situation; but He, to whose service he was devoted, was a present help in the needful time, and enabled him to proceed in his mission. After six months' stay on the island, he went again to the continent, where, at Oyster-bay general meeting, he encountered opposition to the discipline, as well as censures on George Fox. Those censures he heard with patience, and answered with wisdom, satisfying many who had by cavillers been unsettled in their minds. He had also the gratification of finding many of those in Virginia, who had been led astray by John Perrott, (as appeared in his former visit to them,) redeemed, in a good degree, from those errors. After having recommended the establishment of meetings of

discipline to them, he proceeded to Maryland, and after some time spent there, appointed a meeting for all the Friends in the province, which he intended as a farewell visit to them. When the time appointed was come, and Friends began to assemble, the unexpected appearance of George Fox caused surprise and joy. He was accompanied by some Friends. The meeting held for several days. The establishment of meetings of discipline throughout the province was accomplished; Friends were sensible of the value and necessity of good order; and separated to return to their homes, or proceed on their journey in the harmony of Christian fellowship.

John Burnyeat, with some other Friends, accompanied George Fox from this, overland, to New England, attended by an Indian guide. Their journey was tedious, toilsome, and dangerous, through a wild country, where none of their countrymen dwelt at that time. The Indians were kind and helpful them, and one night they were received by an Indian king, who showed them such hospitality as lay in his power. His provisions being exhausted, he could not supply them with food; but lodged them, as he was lodged himself, on a mat spread on the ground, with a piece of wood for a pillow. Sometimes the woods afforded them lodging. After overcoming those difficulties, they had others to engage with of a more trying nature, at the half-year's meeting at Oyster-bay; where, after the business of the

meeting was ended, (which George Fox would not allow any matter relating to himself to interrupt,) the dissatisfied people were assembled, and the principal of those seeing George Fox there in person, was desirous to disown his former proceedings, to throw the blame upon others, and appear clear to George Fox; but this it was not in his power to do, and the meeting ended to satisfaction.

After this, a general meeting was attended at Rhode Island, where eight sittings succeeded one another, and the affairs of the discipline were regulated. Here John Burnyeat parted from George Fox, and, accompanied by John Cartwright and George Pattison from Europe, travelled into other parts of the country, where they met with various treatment; sometimes heard with kind regard, and at other times opposed by that spirit of persecution which was raised against Friends in New England, to which some had fallen victims by the hand of the executioner, and many had suffered deeply in person and property. Amongst other instances of cruelty, was that of banishing out of the colony, from his wife and family, Nicholas Upshall, an old man, on no other pretence but his profession of a Quaker. Upon which an Indian king expressed his surprise, enquiring why they sent that aged man, in the cold winter, sixty miles through the woods? inviting the exile to go with him, where no one

should molest him, and offering him land and friendship. John Burnyeat and his friends were desirous that meetings for discipline should be established there, and their endeavours were at length successful, though at that time they found some opposition. They returned to Rhode Island, joined William Edmundson, and were present at the dispute with Roger Williams, wherein he was foiled, with his fourteen charges against Friends, which he called propositions. They had disputes with elders and teachers of the Presbyterian church, who seemed disposed to have them imprisoned; but the moderation and good sense of the magistrates prevented this outrage.

In company with George Fox, John Burnyeat visited an Indian emperor, who had assembled the old and grave persons at his wig-wam. George Fox spoke to them, by an interpreter, for nearly five hours, and was heard by them with respectful attention and evident satisfaction. John returned to Ireland in 1673, where he visited most of the meetings of Friends, before he went to his home in Cumberland; where his stay was but short, ere he again went out to perform like services in parts of England and Wales, and to unite with several Friends in hearing and giving judgment on those who had separated themselves from, and opposed the good order of the body of Friends.

John Burnyeat appears, by extracts of letters subjoined to his journal, which concludes in 1676, to have settled in Ireland in the year 1682. In

1683 he married Elizabeth Maine, widow of William Maine, who was daughter of Peter and Jane Mason, of Cumberland. The acquisition of such a man to the meeting of Dublin, and to Ireland in general, was greatly prized; and thus his friends expressed themselves: "It was the unspeakable love and mercy of God, to us in this nation, and particularly the city of Dublin, to order his outward abode and settlement amongst us." Also: "His conversation was so heavenly, and becoming the principle of truth he was a preacher of, that we know no one that can truly charge him with any thing that might spot his profession or ministry." He was an able minister of the gospel, highly esteemed, and greatly beloved: he was meek, humble, and compassionate: the sick and the sorrowful partook of his sympathy, and the poor of his bounty. A meek and gentle messenger of the gospel of peace, he promoted reconciliations. And it is also noted of him: "In all his travels, into whose house he entered, he was content with what things were set before him, were they never so mean; which was great satisfaction to many honest, poor Friends, amongst whom his lot was cast."

In 1683, he was one of those who were imprisoned in the Marshalsea, on account of continuing to hold their meetings after a command to disperse them; and being taken before a magistrate, who who enquired why they had disobeyed the order, John replied, that he believed it to be their indis-

pensable duty to meet together to worship God. "You may be misled," said the magistrate. John told him, if they were misled they were willing to be informed; but when it was urged that other dissenters had submitted, and why would not they? he answered: "What they do, will be no plea for us before the judgment seat of the great God." They were committed to prison on this refusal. Anthony Sharp was one of his fellow-prisoners. After a confinement of two months, they were set at liberty by an order from the earl of Arran, then lord Deputy, who expressed his regard for Friends, and his belief in their sincerity. John Burnyeat employed his liberty in travelling, on a religious account, amongst his friends in this nation, England, and Scotland.

In 1688 he lost his beloved wife, with whom he had spent some years in true domestic comfort, and of whom her husband gives this account: "Her nature was good, kind, and courteous; she was merciful, very considerate, and of a good understanding. She will be greatly missed in this place, for Friends had a good love and esteem for her; and I have experience, and know, that many who seemingly might exceed in appearance, will come far behind." He had one son, whom he sent into England, intending to follow, and spend his remaining days in his native land; but perceiving the approach of national calamities, he found most peace in his mind in giving himself up to remain where he was, to bear his part in the troubles of



his friends, and, as far as lay in his power, encourage and support them under their distresses. This he was enabled to do: the benevolence of his natural temper, joined to courage and perseverance, peculiarly fitted him for it. Twice, during those days of peril, he visited the meetings of Friends in the provinces of Leinster and Munster; and when it was practicable to travel to Ulster, went thither also, on the same good errand. Soon after his return from this northern journey, he attended a province meeting at Rosenallis. It is not certain whether at this or another province meeting in this year, he delivered this prophetic warning to his friends: "It is now a time of great trial to you, in losing your substance; but the time will come, when you will be as greatly tried with getting wealth." This was soon verified: many receiving this gift as a trust, with humility, enjoyed and diffused it, and it became a blessing to themselves and others; while there were those to whom it became a snare, and a means of depriving them of that peace which it could not bring.

From Rosenallis he proceeded to Mountrath and Ballinakill, and to the monthly meeting of New Garden, from whence he came with John Watson to his house at Kilconner; where, finding himself indisposed, he took to his bed. His illness proved to be a fever, throughout which he was favoured with the use of his senses, and often said he was at ease, and quiet in his spirit; and to his friend, John Watson, said that he had ever loved

the Lord, that the Lord had loved him from his youth, and that he felt his love. After an illness of twelve days, on the 11th of 7th month, 1690, he quietly and peaceably departed this life, in the 59th year of his age.

From John Burnyeat's Journal and Letters.

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## ELIZABETH WHIDDON.

ELIZABETH, daughter of Richard Pike, was of exemplary conduct from her early youth. She married Henry Whiddon, of Cork. Though by nature diffident, she submitted to the requirings of duty, and became a minister; finding that her peace of mind consisted in her obedience to the command of Him whom, in sincerity of heart, she desired to obey.

When she lay upon her death-bed, one morning, her brother, Joseph Pike, enquiring after her state of health, she said: "Oh, dear brother, though I have not slept all this night, yet I am as one that wants it not; though my body is extraordinary weak, yet am I strong, the power of the Lord carrying me over all weakness. But, above all, the Lord said this night to me, (in the

powerful and fresh openings of life,) ‘Thou shalt praise me in the heavens;’ which hath so overcome my soul and raised my spirits, that I am as one that wants no sleep, or sensible of pain or weakness.” Enquiring of her sister why she wept, she consoled her with this assurance: “Oh, I shall go to everlasting joy and felicity, where I shall be at rest.”

She departed this life, 5th month, 1693.

From “Piety Promoted,” third part.

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## ABRAHAM FULLER.

ABRAHAM FULLER was born in the city of Amsterdam, in the year 1622. He married in England, Mary, the daughter of Joshua Warren, of Colchester; and, in the year 1651, came into Ireland, as (so says the ancient record) a planter. It is noted of him, that he had not any of his children sprinkled, several of whom were born before he became one of the people called Quakers; “well knowing that it was an ordinance of man, and brought in since the apostasy: the sprinkling of infants not being mentioned by Christ or his apostles.”

In the forty-first year of his age he united himself to the society of Friends, of which he was a valuable member; supporting the testimonies which they are called upon to bear, open-hearted to his friends, liberal in imparting relief to those who needed it, and useful to the community at large. His residence was Lehinsey, in the King's County.

In his last illness he was often engaged in returning thanks to the Lord, for the mercies which he had received at his hand; and prayed for the preservation of his children, to whom he gave counsel suited to their several dispositions; expressing his willingness to die, if the Lord had no further service for him to do; desirous that he might be preserved in his senses to the last, and craving an easy passage. These favours were granted to him; and he quietly expired, at the house of his son Isaac, at Lismoine, in the 10th month, 1694, aged seventy-two.

See "Piety Promoted," third part; and Testimony concerning him.

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## RICHARD POOLE.

RICHARD POOLE, son of Thomas and Catherine Poole, of Dortrope, in the county of Northampton, came into Ireland, with the English army, in

the year 1649, and settled, with his family, in this country. His wife was Dorothy, daughter of William and Dorothy White, of Staffordshire. Having joined in religious communion with the society of Friends, he was willing to meet the persecutions which his change of sentiment brought upon him. He addressed a few words of exhortation, to the people assembled in their place for public worship, at Wexford, for which he was imprisoned in that town; and suffered a like punishment at Waterford, for speaking, in their place of worship, to the clergyman.

For refusing to pay tithes, Richard Poole was excommunicated, and thrown into Wexford jail; where, after two years' imprisonment, he died, a faithful sufferer for conscience sake, in the year 1665. Dorothy Poole died in 1715, aged one hundred and seven years; above fifty of which she had been a widow.

(From MS.)

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## JAMES AND ANNE GREENWOOD.

JAMES and ANNE GREENWOOD lived in the county of Antrim. United by the covenant of marriage, they were also of one spirit, true help-

meets to each other. Their grave and exemplary deportment, their concern for the glory of their Maker and the good of their fellow-creatures; their upright conduct among those with whom they were conversant, reflected honour upon their religious profession. They loved peace and concord; and were strict observers of the apostle's exhortation, not to forget to entertain strangers: their house and hearts being open to receive those who travelled in the work of the ministry, to whose minds they were qualified to administer refreshment, as well as to their bodies.

James Greenwood, being infirm for many years, was unable to travel much abroad; but his wife, who enjoyed health, was serviceable at general meetings, by the depth of her judgment, the wisdom of her counsel, and the sweetness and evenness of her temper. Her words, in testimony, were but few, and expressed with modesty; in which her example was a check to those who were forward and rash in thus appearing: yet was she kind and tender to those who sought after good in early life, sympathizing with the distressed; and her manners and conversation were so gentle, so engaging, and so wise, that even disorderly and obstinate persons were oftentimes won upon by her conferences with them.

This worthy pair, "lovely in their lives," were not long divided by death. They died in the same year, 1700.

This account is taken from "Rutty's Rise and Progress of the people called Quakers in Ireland; and we are not informed thereby, whether both those friends were ministers.

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### JOHN CLIBBORN.

JOHN CLIBBORN, son of William Clibborn, was born near Cowley, in the county of Durham, in 1623; and, in the year 1649, came into Ireland, a soldier in Cromwell's army. In 1653, he married Margaret Crow, at Newry, province of Ulster, and settled at Moate Grenoge, county of Westmeath. Pride appears to have been one of his faults; and finding that the people called Quakers had a meeting-house on his land, he was much displeased; for he, with many others, looked on them, not only with contempt, but aversion, and, determining to banish them from his premises, he resolved to burn their meeting-house. Humanity forbade his doing this on the day assigned for general public worship, when the people might be assembled in the house; but, on another day of the week, he provided himself with fire, and went thither. To his surprise, he found Friends assembled there; and one of them, Thomas Loe, preaching.

He threw the fire away, went in, sate down behind the door, and was touched with what he heard. His wife asking him, on his return, if he had burned the Quaker's meeting-house, he said: "No; but if you will come to meeting with me next Sunday, and do not like it, I shall go to church with you the Sunday following."

She accompanied her husband to meeting. Thomas Loe again preached. Both John Clibborn and his wife received the truth of his doctrine into their hearts, and became members of that society which had been the object of such displeasure and dislike. This was about the year 1658. John Clibborn some time after attended a general meeting, in the same meeting-house; and perceiving it inconveniently crowded, addressed the assembly: "Friends, if you put up with this house *now*, you shall have a larger next time." And soon after fulfilled his promise, by building, at his own expence, a meeting-house, which, with a lot of ground adjoining, for a burial-place, he bequeathed to Friends for ever. And in this grave-yard were deposited the remains of his wife Margaret, in the year 1661. In 1664 he took to wife Dinah English, daughter of Thomas English, of Turphealem, county of Westmeath. He was a man of exemplary conduct, generous and open-hearted, liberal to the poor of all denominations, and hospitable, especially to those strangers who came on errands of love, preaching the gospel of peace; useful in his own society,



and in his neighbourhood, where he was beloved and esteemed. His situation, in the time of the civil wars in Ireland, was peculiarly perilous; being only a few miles from Athlone, where the Irish army had established one of their principal garrisons, from whence issued parties which distressed the country. Thither, also, the Raparees brought their prisoners.

John Clibborn and his friends continued for some time, at great hazard, to keep up the meeting at his house, where, succouring many, and endued with patience and courage, he remained, till he was dragged, in the night, by the hair of his head, from that home which had afforded an asylum to the distressed; but which was now the spoil of the plunderer and of the flames. His own life was attempted three times, by those blood-thirsty men, who, at length, desperate in their wickedness, laid his head on a block, and, raising the hatchet, prepared to strike the fatal blow. He requested a little time. His request was granted. The pious man kneeled down, and, in the words of the first martyr, prayed that this sin might not be laid to their charge. He prayed not for his own life. With the prospect of a better world before him, and being harassed and persecuted in this, perhaps he did not wish it to be prolonged.

Just then another party arrived, and enquired, "Who have you got there?" The answer was, "Clibborn." "Clibborn!" re-echoed they: "a

hair of his head shall not be touched." Thus escaping with his life, though stripped almost naked, he wrapped a blanket about him, presented himself before the officer who commanded the garrison at Athlone, and informed him of the treatment he had met with. It is probable that some of the military united with the banditti in those acts of violence; for the officer desired John Clibborn to point out the man or men who had committed this outrage, and they should be hanged before his hall-door. This the benevolent sufferer refused to do; declaring that, owing them no ill-will, he desired not to do them the smallest injury, and that all he wanted was, that his neighbours and himself might be allowed to live unmolested.

This good man saw tranquillity restored to the land, and thankfully enjoyed that blessing, which those who have witnessed its interruption can best appreciate. He was diligent in attention to religious duties, preserved in unity with his friends, and in love to all mankind, to the end of his long life; which closed, at the age of eighty-two, the 22d of 5th month, 1705, at his house at Moate Grenoge.

From accounts received from his family.

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## ANTHONY SHARP.

ANTHONY SHARP was born in Gloucestershire, in the year 1642; and in 1665, the ministry of William Dewsbury, at a meeting in Warwick prison, so impressed his mind, as to induce him to join the religious society of Friends. He settled in Dublin in 1669, and, some time after, spoke in public as a minister. At that time there were but few Friends in Dublin; and those were exposed to great sufferings, on account of tithes, and other demands, with which, for conscience sake, they could not comply. Anthony Sharp was very serviceable to them by advice; and his exertions on their behalf, with persons in authority, were often successful. His house was open, to entertain his friends with cordial and cheerful welcome.

In 1683, he and some other Friends of Dublin were thrown into prison, because they continued to attend their religious meetings, contrary to the orders of government, which prohibited the public meetings of dissenters; and the submission of other sects to this order, occasioned increased severity towards those who dared not disobey Him who encouraged the two and three to meet together in His name.

Industrious in his business, and having justly obtained the reputation of wisdom and honesty in

his dealings, Anthony Sharp's property augmented rapidly. But this did not prove a means of choking the good seed in his heart: his wisdom and his wealth were dedicated to useful purposes, his friends were benefited by his example and advice, and he contributed largely to the relief of the poor.

His trading concerns occasioned his mixing with persons of various persuasions and tempers, amongst whom he preserved a conduct consistent with his profession. His spirit was too manly and sincere to permit conformity with customs which his principles disallowed; and when the conversation was unprofitable and frivolous, he endeavoured to lead it to serious and instructive subjects. In his public preaching he frequently addressed those not of his own profession, being gifted for that service. He had a good understanding, ready utterance, and clear delivery, which caused his labours of love to be more generally acceptable. He left some manuscripts in defence of the principles which he professed, and travelled, at different times, through this nation, and in England. In 1695 he visited Holland, some parts of Germany and Denmark, and, some time after, Scotland; and having lived beloved and esteemed, for many years, he finished his course, and laid down his head in peace, in the year 1706, aged sixty-four.

## JAMES KNOWLES.

IT appears that James Knowles was born in the year 1623. A testimony concerning him is found in the records of Carlow monthly meeting. It is given forth by the near relations and children of his wife, who term him their dear friend and father; and as he lived amongst them, in the county of Carlow, after the death of their mother, in 1690, to the time of his own decease, therefore they justly remarked, that, from their long and intimate acquaintance, they had a true knowledge of him; and they testify their belief, that he was a man deeply sensible of the life and power of true religion, which seasoned and sanctified his life and conversation, and adorned his profession; for he was careful to conduct himself as became a servant and follower of Christ, whom it is believed he served faithfully and sincerely, and was zealously concerned for the prosperity of truth and righteousness, and for the growth and preservation of his friends therein. He was a preacher in example more than words, in which he was not diffuse; but his ministry was sound, and many were benefited by it. When prevented, by age and infirmities, from travelling in the exercise of his ministry, he greatly delighted to sit with Friends in their meetings, and to observe the

management of the discipline of the society to which he belonged; and though he spoke little in meetings of discipline, the fervency of his spirit was evident; as was his concern, that whatever tended to violate the testimonies which he and his friends professed to maintain, should be subdued in their hearts, and in his own; rejoicing to hear of those who walked steadfastly in the path of duty, and mourning over those who deviated from it, whether personally known or unknown to him.

He had much enjoyment in the company of religious friends; truly loving them, and being being beloved by them; ever preferring others before himself, humble and lowly-minded, just and upright in his dealings, hating every appearance of evil, and careful to keep his conversation without blemish. He endured a time of great bodily weakness, with much patience; and as he lived the life of the righteous, and walked in the fear of his Maker, there is good ground to believe that he died in his favour; laying down his head in peace, and departing from this life, the 25th of 8th month, 1707, aged eighty-four.

From Records of Carlow monthly meeting.

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## GEORGE NEWLAND.

GEORGE NEWLAND, the son of George and Susanna Newland, of Dublin, was born about 1690. He was one of the wise and happy few who have offered the "flower in the bud—no mean sacrifice." The aspirations of his young and tender heart were to Him who said: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." And when he deviated from this, and permitted his mind to enter into the follies to which childhood is prone, conviction, sorrow, and repentance followed. He desired to withdraw from the temptations of thoughtless companions, to the retirement of the country; and was, therefore, sent by his parents, to Sankey in Lancashire, and placed under the tuition of Gilbert Thompson.

So early in life as his twelfth year he became a preacher, and travelled in the work of the ministry, visiting Friends in the three provinces. Meetings were generally large where he came; for surprise and admiration were excited by beholding him, with his childish stature, countenance, and voice, stand forth to deliver the solemn truths of the gospel, and to exhort those of mature and advanced age. Moving by the command of his

great Master, and endued by Him with a good understanding, he was not forward to utter words, without a divine impulse to do so; and his exemplary conversation and innocent deportment gained for him the esteem and love of his friends.

The race of this pious youth was soon run. In his nineteenth year his health began to fail; and to his anxious mother's enquiry, whether he thought he should recover, he replied, that he did not know; but, if it was the Lord's will, he had rather die than live: but added, he durst not desire it. As he drew towards his close, it was his great privilege to be able to say: "I strove to serve the Lord in my health, and now I reap the benefit of it: I can look forward, and that is a mercy." And feeling increasing consolation, added: "Oh! if the earnest be so precious, what will the fulness be!" He gave sweet counsel to his brother and sisters, telling them: "In my health, when I went to bed, I did meditate and think upon the Lord; and now, in my sickness, I find the benefit thereof." He tenderly acknowledged the care and love of his parents, and expressed his hope of their meeting to part no more. Feeling the pangs of death come on, he called for his mother, and said: "My dear mother, take it patiently, for thou mayst rejoice that I am going." Then desired all to be, "quiet and still," sent several times to know the hour, settled his head on the pillow, and, like an innocent lamb, sweetly ex-



pired, the 24th of 8th month, 1708, after an illness of three months, aged nearly nineteen.

From "Piety Promoted," 4th part.

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## JOHN WATSON.

JOHN WATSON, born in the year 1651, came with his father into Ireland, in 1658. Those early settlers are often called planters. His father was one, and Kilconner, in the county of Carlow, became the family residence.

When John Watson was about twenty-two years of age, he was invited to a religious meeting of the society of Friends at New Garden. It was the first he had attended, and the ministry of John Burnyeat so touched his heart, that he joined that society; and believing he did right in so doing, he was enabled to bear the displeasure of his father, which was particularly excited by his son's adopting their plain mode of speech. It may *now* occasion some surprise why this should have given such offence; but our ancient records inform us of much suffering on that account having been endured, from within and from without; for severe conflicts of spirit were experienced, before the will

was subdued, so as to fortify the mind to overcome the reluctance to bear the cross in this particular : especially as the singular number was formerly used in speaking to those of inferior station, persons in higher rank, when addressed in this manner, were wont to look upon it as denoting disrespect, and, accordingly, resented it. Not uncovering the head, in salutation to a fellow-creature, also drew down much displeasure on those who forebore to foster that self-complacency which expected that outward show of respect from those who withheld it, not from lack of good will or courtesy, but from the conviction that it was their duty to refrain from paying it, believing it originated in pride and servility, and tended to encourage these evils.

In 1674, John Watson married Anne Tomlinson, whose parents had settled in Ireland about the time of his father's removal thither. His wife joined herself to the society of which her husband was a member, and both patiently endured the father's remonstrance against his son's change of his profession of religion; and in these remonstrances he was seconded by archdeacon Plummer, who, finding persuasion unavailing, threatened him with a prison; to which threat the pious young man replied: "I do not fear it, but will make ready for one;" and thereupon disposed of some of the land which he occupied, to lessen his rent and incumbrances.

He lived in his father's house, which, in 1675, becoming his own by the decease of his father,

meetings of Friends were occasionally held there, and regularly established in 1678; which gave great offence to the archdeacon, and to the bishop of Leighlin and Ferns; who, sueing him for refusing to contribute to the repairs of the parish worship-house at Fenagh, obtained a writ against him, which the archdeacon told him should not be put in force, if he would but submit to them, and not allow meetings in his house: and on his refusal to accede to those terms, he ordered him to prison, cruelly adding: "There he shall lie till he rots." He was a prisoner above two years, with the addition of suffering in his property, under pretence of an escape, because the sheriff had sometimes granted him liberty to visit his own home. To that home and to liberty he was at length restored, and found it was allotted to him to do, as well as to suffer, in the cause of righteousness; for in 1696 he found it was his duty to preach the gospel, and in that service he took several journeys into England, and through this nation; having meetings in remote places, where none of his religious profession resided. He was also zealously concerned for the support of the discipline established amongst Friends, and for good order in their families; in which he gave the example of ruling well his own house, and, in the spirit of love, keeping his children in that subjection which tended to promote their own happiness. As he was an affectionate father, so he was a tender and kind husband to a worthy wife; and they united in

humble submission to the will of the great Disposer, while they drank of a cup which, had it not been palliated by resignation, parental feelings would have found very bitter.

Their daughter Elizabeth accompanied a ministering woman Friend in her journey to the province of Ulster; and there, remote from her parents, sickened of the small-pox. On receiving this information, her father went to her. The state of the roads and posts at that time did not permit the anxious mother to receive regular intelligence of her situation; and her child's death was first announced to her by the sight of her husband returning, accompanied by his daughter's horse, with her clothes tied on the side-saddle. The mother stood a while silent, and then bore this testimony, honourable to her children, and consoling to herself: "I have had ten children, and not one bad one!" Elizabeth Watson died in the year 1712, at the house of William Gray of Ballyhagen, in the 25th year of her age.

John Watson was naturally of a mild and affable temper, yet he was firm in opposing any tendency to violate those testimonies, the supporting of which led to humility and self-denial.

His last illness continued about three months, in which time he was often exercised in fervent prayer to the Almighty; giving praises to his holy name for his favours and mercies towards him, and testifying resignation to his holy will, saying: "If the Lord have not a further service for me, I

am willing to die. I bless God I have a peaceful conscience. My good God hath all along been my strength, my stay, my song and salvation." He was pleased to see his friends, and had often a word of tender advice to them, especially to the youth, for whose preservation he was much concerned; and addressing a young minister, he thus advised him: "Be sure keep low in thy mind, and little in thy own eyes; yet be not fearful, but of a believing heart. Look not much at others, neither be dismayed at the frowns of any, but mind truth in thyself. I have ever found *that my peace and safety.*"

Looking tenderly upon his children, he said: "I leave you to the Lord; and if you love him above all, he will be your God, as he has been mine." He exhorted his wife, children, and servants, to treasure up the memory of those seasons in which their minds participated together of the influence of good. He exhorted them to live in love, and the Lord of love would bless them as they kept near him; adding: "O Lord! thou knowest I have always depended upon thee, and thou hast never failed me." When the near approach of death caused his voice to be scarcely audible, he was engaged in advising one of his friends to guard against the snares of wealth, to content himself with the sufficiency which was granted him, to keep in humility, and to devote to the service of the Lord that good understanding which

had been given him. To another he thus expressed himself: "My heart is united to thee, and to all faithful Friends, as Jonathan's was to David." And sleeping little or none the last night of his life, he was fervent in prayer on behalf of their small meeting, and that Friends might be preserved a growing people. "Oh! happy," said the dying man, "is that man or woman that hath their work done in their day. I have nothing to do but to die, and offer up my soul to the Lord." And again: "I have done, and go in peace with my God." In this happy state his purified spirit was released, the 19th of 1st Month, 1710, at his house in Kilconner, in the sixtieth year of his age.

His son Samuel thus bears witness to the character of his deceased father: "When I consider his grave and solid deportment in his family, his great care for our welfare, and good advice to us in tenderness of spirit, when young in years; as also his earnest concern for the growth of truth, and preservation of those who professed it, my spirit is tenderly affected with a sense of the loss, which both we of his family and the church also sustain, by the removal of so kind and tender a father and faithful friend."

His widow long survived him, closing an innocent, exemplary, and useful life, in the house of her son, Samuel Watson, at Kilconner, in the year 1744, aged ninety-seven.

From "Rutty's Rise and Progress," and a MS.

## ELIZABETH HERITAGE.

ELIZABETH HERITAGE was born in Leicestershire, in England, in the year 1638. She came with her first husband, Arthur Church, into Ireland, in the year 1657, living for the most part in Queen's County. Both joined the society of Friends. She became a widow, and in 1674 married Ephraim Heritage, and settled with him at New Garden, in the compass of Carlow monthly meeting. She had several children, some of whom she out-lived. Her services in public and private life, from youth to age, are testified of by her friends. She was concerned to exhort in meetings for worship, in few words, but which were edifying to the honest-hearted; and her example coincided with the doctrines which her ministry inculcated; advising to perseverance in the narrow path of truth and simplicity, and affectionately inviting the youth to turn their steps into that way. She had a kind, honest, liberal heart; was a diligent attender of meetings, both at home and those at a distance; and when under the affliction of a tedious illness and bodily pains, her spirit was sustained with patience and resignation, the consciousness of having done her duty, and the feelings of the Divine presence continued to her from her early youth to her last days; and an assurance was granted her of an entrance into a blessed and eternal rest. Her

expressions of those feelings comforted and encouraged her mourning friends and family, who were painfully sensible of their approaching loss; a loss which they knew would be widely felt. She was preserved in this sweet serenity of mind till the last, and in this state departed, 2d of 11th month, 1714, aged seventy-six.

From Records of Carlow Monthly Meeting.

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## JOHN CHAMBERS.

JOHN CHAMBERS, born in 1676, was a native of Scotland. He resided in Dublin the last sixteen years of his life. His talents were dedicated to the Giver of them, in early youth; and, being faithful to the manifestations of duty, he became a preacher, in which service he sometimes travelled abroad, but was chiefly engaged in that city where he had fixed his residence. He was zealous in exhorting against an inordinate love of lawful things; and that those who had received from their honourable parents a careful education, should not depend on outward appearances, but endeavour to feel in themselves that which led to



consistency. He was well qualified to take an active part in the discipline of the society: sharp in reproof to wilful and obstinate sinners, but compassionate to those who, having slipped, through weakness or sudden temptation, were humbled under a sense of their transgression. He departed this life in peace, 1714, aged thirty-eight.

From "Rutty's Rise and Progress."

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### SARAH BAKER.

SARAH PEYTON was born at Dudley in Worcestershire, and at the age of twenty-one, being obedient to holy requireing, became a preacher; and, in the exercise of her ministry, laboured not only at home, but in Ireland and America. She afterwards married Samuel Baker of Dublin, an honest-hearted Friend, and resided in that city for the most part of her remaining time; where she was very serviceable in many respects, both as a minister justly esteemed, and in meetings for conducting the discipline of the society, in relieving the poor, and visiting the sick and afflicted in body and mind. When her natural strength declined,

her inward strength did not fail; and at her departure from this world, she was comforted by the evidence of peace with the Lord. She died 1714.

From "Rutty's Rise and Progress."

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### WILLIAM WATSON.

WILLIAM WATSON was born at Crane, in the county of Wexford, in the year 1687, of parents who were of the society of Friends, and who were careful of his education, as he thus acknowledges, in a letter dated 1707: "Dear parents, I hope I shall never be unmindful of your great care to me, which ye have often, yea, always made me a sharer of; and though we be often outwardly separated, yet I hope the Lord, whom, in sincerity, according to my measure, I desire always to serve, will keep us in such a frame of mind, that we shall be near to him, and to one another."

At sixteen years of age he came forth in the ministry, in which (thus Friends belonging to his monthly meeting have recorded of him) "he was careful to wait for the motion of the word of life; so that he grew in his gift, and became an able

minister of the gospel of Christ." And further, they bear witness to his sound, deliberate, weighty doctrine; the tender frame of spirit in which he delivered it; the sweetness of that life and power attending his ministry, and his fervency in prayer; adding: "He had not only a gift for the ministry, but was also well qualified for the discipline; having a due respect to faithful elders, loving and affectionate to the brethren, zealously concerned for peace and unity among Friends, and that backsliders might be admonished, and judgment set over the heads of transgressors, according to the good order of the gospel, yet very desirous of their return." His mild and grave deportment begot a good esteem amongst his neighbours.

He travelled as a minister several times in his native country, once in Scotland, and three times in some parts of England; his faithful dedication affording great comfort to his parents, and to his uncle John Watson, (mentioned in this work,) but it was not permitted them to enjoy, to the end of their days, the satisfaction of his society, and to leave one after them, whose example might benefit another generation; for in a letter to his mother, he endeavours, in a solemn and tender manner, to prepare her for the afflicting communication, and proceeds: "And now, my dear and affectionate mother, I shall give thee to understand, that I have been for some days past but weakly, chiefly occasioned, I think, by spitting of blood, which is now stopped for full twenty-four hours past, or more,

and I am much easier than I was. I may also let thee know that the Almighty, whose gracious arm hath been near to me from my youth, and underneath in all my troubles, has been mercifully with me in this illness, sweetening my soul with his wonted goodness and loving-kindness, making the soul to triumph over death and the grave, in the power of an endless life: my heart with humility desires to give him the praise, whom I can truly say I have desired faithfully to serve, in the gospel of his dear son, according to my measure. Give my dear love to my father and sisters. I desire the Lord's blessing may rest upon them. Tell them to live loose to this world, and the things thereof, and near to truth, and make ready for their change. My dear love is to all Friends in that county, amongst whom I have often laboured, and discharged my duty, as far as I know, both to old and young, faithful and unfaithful: let them take heed how they slight counsel. So, dear mother, shall salute thee in tender love, hoping, in the will of God, to see thee once more in that county.

“ I am thy loving, affectionate son,

“ WILLIAM WATSON.”

The above was dated 1715, the last year of his life; his distemper making a gradual progress, sapping his strength and withering his youth, but oppressing not his spirit, which, more and more purified, overflowed in written and oral communications, to the instruction and consolation of his

friends. He was, in the time of health, a diligent attender of meetings, and observant of the hour appointed; and when his weakness prevented his leaving his house, Friends, at his request, occasionally met there, to their mutual comfort; and at times he appeared amongst them in a few tender words, declaring his resignation to the will of God, and advising to a circumspect waiting upon the Lord.

The men's meeting being held at his house a few days before his death, after it was over he desired some Friends would come into his chamber, and being supported in his bed, he took his last farewell, thus: "Dear Friends, we have had many sweet seasons together, and now we are near to take leave of one another; wherefore I desire your continued care over the church of Christ; and you can never be careful over the church of Christ, unless you are first careful of yourselves, as the apostle Paul said, when he was taking leave of the elders of the church: 'Take heed unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers.'" He also advised Friends to do justly, love mercy, and walk humbly with God; and added: "In your men's meetings be not too full of words, neither usurp authority one over another, or strive who shall be greatest there; but dwell low, dwell humble: walk in humility, and God Almighty be with you and with your families."

In this manner he parted with his dear companions,

whose hearts were sorrowful at the prospect of the approaching separation, and melted with a tender sense of the divine virtue which influenced the counsels of their dying friend, who departed this life the 22d of the 12th Month, 1715, in the twenty-ninth year of his age.

From a MS.

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## MARGARET HOARE.

MARGARET BATTERTHWAITE was married to Joseph Hoare, of Cork. She appears to have been an eminent minister of the gospel, and to have frequently travelled on this account, both in England and Ireland, and also to have had meetings with those not of her own profession of religion. At home she was serviceable in visiting families, and in other offices necessary in the discipline of the society. She was a kind mother to her husband's children of a former marriage, as well as to her own, and was repaid by their dutiful affection. In her last sickness she evidently triumphed over death, receiving the visits of her friends in much love, pressing it upon them to seek after, and love the Lord above all, and not permit their minds to

be incumbered with fading and transitory objects ; but to live so that they might see their way, and be ready and willing to do what the Lord might please to require of them ; tenderly and humbly adding, that she could, in great humility, thankfulness, and reverence, say, that she could not charge herself with having declined any journey or service that the Lord required of her: “ which,” said she, “ is now my great comfort, in this the time of my weakness.” To Joseph Pike, her brother by affinity, she said : “ My dear brother, I have loved thee very dearly in the truth, ever since our first acquaintance, and my soul hath been nearly united to thine by the Lord’s spirit, in which our love, union, and fellowship hath stood. We must part; but in a little time we shall meet again, never to part more.” Thus, clothed with love and resignation, and in full assurance of eternal happiness, she passed away, in the 1st month, 1717—18.

From “ Ruttys Rise and Progress,” and “ Piety Promoted,”  
6th Part.

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## ROBERT HOOPE.

ROBERT HOOPE, of Lurgan, born 1639, was educated a Protestant, according to the church of England: he was a native of Yorkshire, and came

into Ireland in the year 1660. Having entertained doubts respecting religious matters, he met with Thomas Loe, an eminent preacher among the religious society of Friends, and was convinced of the truth of the doctrine he declared, and joined himself to that people; and, in consequence of so doing, underwent persecutions by imprisonment, and a variety of sufferings. He became a minister, and was faithful in the exercise of his gift; more distinguished by life and power than by eloquence. He was a plain, sound-hearted man, free from ostentation, a peace-maker, a true disciple and follower of Jesus in self-denial, and preferring the glories of his heavenly kingdom before the perishing riches of this world. He gave a signal proof of this, in the latter part of his life, having, for twenty years before his decease, when his health and capacity might have allowed him to pursue the affairs of this life with a prospect of increasing riches, separated himself from the incumbrances of the world, leading a life of solitude, meditation, and devotedness to the service of his Maker.

He died in the year 1719, in the 80th year of his age.

From "Rutty's Rise and Progress."



## JOHN EXHAM.

JOHN EXHAM, born in 1630, in the county of Kerry, was a military man. He laid down his sword, and joined the peaceable society of Friends, in the year 1658. He was engaged in public ministry; and imparted to the small gatherings of Friends in those early days, that sound and wholesome doctrine which he was commissioned by his heavenly Master to declare. About the year 1667, his head covered with sackcloth and ashes, he proclaimed repentance and amendment of life through the streets of Cork: for this he was imprisoned, yet in 1698 he performed the like service.

He lived at Charleville, in the county of Cork, where the earl of Orrery, in the reign of Charles II. resided in great splendour, and too often, in his magnificent mansion, hospitality degenerated into riot and excess. During one of those seasons of merriment, John Exham believed it was required of him to go to the great house; and his motions being observed, a crowd followed, desirous to discover his business there. He appeared before the revellers, called them to repentance, and foretold that the stately scene of their festivity should become a habitation for the fowls of the air. The servants of the nobleman, hearing and resenting this denunciation, were about to turn John Exham out of the house, which their master,

of gentler manners, and perhaps impressed by the awful prophecy, forbade, and desired that the honest man should not be interrupted. Having delivered his message, the prophet withdrew, but soon returned, and calling for the earl, thus addressed him: "Because thou hast been kind and loving to the servant of the Lord, the evil shall not be in thy days." After the earl's death, in the times of civil commotion, this superb dwelling was so much desolated by fire, that it literally became a habitation for the fowls of the air, who built their nests within the deserted walls\*."

At the time of the struggle between James II. and William III. John Exham was one of the many unoffending sufferers. Officers of the Irish army were quartered in his house. It was this good man's daily practice (and no business nor company prevented it) to spend some time in retirement in his closet; and this was a subject of ridicule for those thoughtless men, who were enjoying the comforts of his house. It is related, that one morning, coming out of his place of meditation, the principal officer, disregarding the solidity of his countenance, began, as usual, to deride him; but John, looking steadfastly upon him, said: "By this time to-morrow, not one of you will be here to afflict my soul." The man, confounded at this, went to the governor, and inform-

\* See "Rutty's Rise and Progress of the People called Quakers, in Ireland," p. 294.

ed him of it; upon which he sent a file of musketeers to bring the Friend before him, and when he appeared, queried of him whether he had used the expression imputed to him. John Exham said he had; and being questioned what cause he had for saying so, answered, that it had been manifested to him in his silent waiting upon the Lord. Upon this he was dismissed as an enthusiast. That day was the battle of the Boyne; after which an express was sent to the Irish army to quit Charleville, and throw their force into Limerick; and before John arose the following morning, his guests had all left his house.

In the year 1710, being the eighty-first year of his age, and when almost blind, John Exham gave a singular instance of the fervour and constancy of his love to his brethren, by performing a religious visit to most of the families of Friends throughout the nation, in the course of which there occurred another instance of his prophetic spirit. Sitting in a Friend's family, he informed them that there was among them a youth, upon whom the Lord would pour forth his spirit, and that he should visit several nations. This was accomplished, by the dedication of a young man then present, who, becoming a minister, exercised his gift to the edification of the churches both at home and abroad\*.

This excellent old man was beloved by his friends and neighbours, his life and conversation

\* See "Rutty's Rise and Progress," &c. p. 294.

being that of one who walked in innocency. He was just in his dealings, compassionate to the distressed, and seldom missed an opportunity of giving good counsel. He was a minister sixty years, and died in 1721, in his ninety-second year.

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### ALEXANDER SEATON.

ALEXANDER SEATON, a native of Scotland, born about the year 1652, at the age of nineteen became one of the society of Friends; the exemplary conduct of his relatives, Alexander Forbes and his wife, who were of that profession, having had such an influence over his mind, that he joined in communion with them; and was confirmed in his choice, by a dispute to which he was witness, in which Robert Barclay and George Keith defended their religious principles against opposers, in the year 1675.

Alexander Seaton was soon called upon to be a sufferer for the faith which he professed; being committed to prison, in his native town of Aberdeen, with many other Friends, and confined there nineteen months. While in this prison-house he found it his duty to preach the gospel, in which service he was engaged the remainder of

his life, and travelled, on that account, in Great Britain and Ireland.

He settled in Glasgow, after his marriage; where, not only the rude multitude, but the magistrates, treated Friends so cruelly in their meeting-houses, and by dragging them to prison, that the lives of the sufferers were endangered thereby. Alexander believed it right for him to bear in this place a share of their burdens, and to endeavour to strengthen, comfort, and encourage his friends, under the persecutions which then prevailed; and having been instrumental in overcoming those difficulties, and meetings being held with less disturbance, he left Glasgow, and, in the year 1699, removed to Ireland, and settled at Hillsborough, in the county of Down, where he was of much service, both in doctrine and discipline. Though a scholar, he made no display of his learning; but humbly and faithfully laboured, according to the command of Him by whom he was commissioned to go forth. Thus was he enabled to assist in difficult cases, which occurred in church-discipline, and to defend his religious principles when they were attacked. He was little engrossed by worldly pursuits, his conversation and deportment exemplary and consistent with his religious profession, his words few; and he gave some part of his time, daily, to religious retirement. Thus was his spirit prepared to endure the pain and weakness, which, by indisposition, afflicted his latter days, saying:

“The comforter is near, and will endure, and the afflictions will have an end. Job was hard put to it, and his friends were mistaken, in that they did not believe that the Lord did afflict man without a sinful cause. The Lord hath been good to me, from my childhood: he began to place his fear in my heart very early. The Lord never fails those who trust in him: he will be with them to death, and through death unto eternity. Fear God, and serve him: prefer his fear before all things.” And to his wife: “My dear, the Lord is a father to the fatherless, and a husband to the widow, that love and fear him; therefore be content, and resigned to the will of the Lord.”

On her enquiring if any thing troubled him, as to the settling of his affairs or children, he said: “No; the greatest trouble that attends me, is to part with thee, who hast been made a blessing to the family.” Some of his friends coming to visit him, he was asked if he knew them. He said: “I do very well, but it is a trouble to me to speak; but all is well, and will be everlastingly well.” Thus, in great peace and quietness, declaring that he had partaken of the earnest of that joy which should never have an end, he departed this life, in the 1st month, 1723, about the seventy-first year of his age, and forty-seventh of his ministry.

From “Rutty’s Rise and Progress.”

## JOHN BARCROFT.

JOHN BARCROFT was born near Rosenallis, in the Queen's County, in the year 1664, of religious parents, who had joined the society of Friends about the time of his birth, and came to settle in Ireland a few years before. When he was about five years old, he accompanied his mother to a meeting for worship, held in William Edmundson's house, where the ministry of Samuel Thornton touched the tender heart of this little child. His feelings were such as surprised himself, and, on the way home, he imparted them to his mother. His surprise was increased by seeing her melt into tears, at the account which he gave—tears of grateful sensation; for no greater joy can religious parents have, than to know that their children are sensible to the impressions of Divine regard.

His parents removed to the King's County, in 1673, where there was no meeting; but other Friends settling in the neighbourhood, near Edenderry, soon after, a meeting was established, and held for some time at his father's house, which the visits of ministering Friends from England were instrumental to increase; as many who came to hear them, were convinced of the truth of their

doctrine. John Barcroft was often sent to invite their neighbours, on those occasions, and, being a child in years, knowing his own weakness, and diffident in speaking on religious subjects, he was fearful, and solicitous how he should reply to questions which might be put to him; yet his answers to such questions were admired at, not only by others, but by himself, who was sensible that wisdom superior to his own had furnished them. This wisdom he sought and depended upon, and not on his own understanding. Thus, humbly and carefully walking, seeking the company of honest Friends, marvelling that his was so acceptable to them, and freely permitted by his parents to go with ministers to distant meetings, his early youth passed happily, preserved from yielding to temptations incident to that age. Yet even here there was a danger; a danger of sitting down contentedly, and sinking into self-complacency. This he felt, and against this he craved that assistance which is never withheld from those who seek it in sincerity; yet his conflict of mind was great, before he attained that confidence in Divine favour, which alone could give him comfort.

His parents, being far advanced in years, were desirous that he should marry in their life-time. Elizabeth Tibbs was the young woman to whom his affections inclined; and having weightily considered this important matter, and looked for direction from Him who endueth with wisdom to direct, he applied, gained the consent of all



concerned, and was united to the object of his choice in 1685. In a few years they experienced the distress which arose from the civil commotions in this nation, in which they lost most of their horses, and other cattle; and while the plunderers made repeated visits to them, Elizabeth Barcroft often enquired if they had taken all, hoping, when all was gone, to be relieved from this distress. Depressed and alarmed, as were both husband and wife, the spirits of both sunk not at the same time; thus one was enabled to cheer the other, and this they esteemed a favour from their great Protector. Thus says John Barcroft's narrative: "After our stock was mostly gone, the Ulster-Irish came in great numbers, spreading over the country, like a disorderly camp, filling our houses with their officers, without order of billets; and many dying of a violent fever that was amongst them, were buried in ditches. Yet in all those perilous times, except one first day of the week, we diligently kept up and attended our religious meetings for the worship of Almighty God; and his bowing, tender power, was often eminently enjoyed, to the comfort of our drooping spirits. But on the said first-day that we staid from meeting, (not thinking it safe to leave our servants with the throng of Irish officers in the house, and the camp near us,) I viewed the guests, as they were sitting about my table; and the remembrance of my ancient, honourable friends, that had sat about it, came fresh into my mind, and I cried in my

heart unto the Lord, Shall I ever see such times again? and received an answer, I should. Then I renewed covenant with the Lord, that, if he would bring it to pass, I would serve him all my days, according to the ability he would be pleased to give me."

The tumult increasing, fire and sword spreading devastation through the country, and his stock mostly gone, John Barcroft removed to the neighbourhood of Dublin, for a few months; but refusing advantageous offers made to him, in case of his remaining there, he returned when the war was over, and settled at Arkhill, near Edenderry, though the marks of desolation were there, part of the town burnt, and many of his friends dead, or scattered. William Chandlee alone remained, who had passed the winter, with his family, in his windmill; and his and John Barcroft's families met together for some time, before any joined them. But he says, "I was earnestly concerned to help many Friends to places to dwell in, which was an enlargement to the meeting, and comfort to me; and many heavenly, comfortable seasons we have had therein, the glory of the Lord shining clearly amongst us: praises be given to his great name!"

In the year 1696, John Barcroft first appeared as a minister, after many struggles in his mind, between the modesty and diffidence of his nature, his fears of falling into the error of words without life, and his dread of disobeying the heavenly

commission, and incurring the wo denounced, if he did not preach the gospel.

He had now to travel abroad, on errands of love, and, after visiting several meetings in his own land, felt it his duty to go to England, on like service, without knowing of any companion. He would gladly have been excused from this undertaking, and was desirous the work should be transferred to some abler and more experienced servant; but he found it was his own business, and he entered upon it, much comforted by Thomas Wilson's company to London, but he was obliged to leave him there. However, other Friends went with him to different meetings; and, in the course of his journey, he paid a satisfactory visit to his cousin Daniel Barnard, of Sheffield, who, with his family, some years after, joined Friends.

On his return, he met with his friend Thomas Wilson, unexpectedly; and thus he describes their affectionate meeting: "We met to our great comfort, acquainting each other how we had fared, with gladness and thanksgiving to the Lord God, and to the Lamb Christ Jesus, who had accounted us worthy to be concerned in publishing the gospel of life and salvation."

After staying awhile together, they separated again, for the gospel's sake, both returning home nearly at the same time: they were neighbours, and much united. "I had great openings," says John Barcroft, "in the time of this journey, both in doctrine and discipline; the latter being greatly

wanted in many places; and my spirit travailed deeply, that good order might be set up and maintained in the church of Christ, and disorder kept out." This was in the year 1700. He was engaged frequently in labours of this kind, in this nation and in England, his dear wife encouraging him therein; and afterwards, becoming a minister herself, she sometimes accompanied him in those journeys. Another interview with his cousin Barnard, after they had joined his society, he gives this account of: "Upon seeing each other our hearts were mightily broken; so that, for some time, we could say nothing, but sate down, and tears of joy flowed from us. After awhile, we spoke one to another, of the great love and mercy of God in Jesus Christ, extended to them and their family, and in making me instrumental for their good; the Lord having been pleased to turn them from darkness, to the light of Christ in their own hearts, and to call some of them, as at the eleventh hour of their day. Mary, their daughter, particularly expressed her having benefited greatly by my former visit, when she was about twelve years old; being occupied often after with religious thoughts, and greatly desirous to see me again."

John Barcroft underwent the trial of losing two children, while he was from home, at different periods of time. These afflictions, though patiently borne, were deeply felt; for the natural affections are not deadened in the pious heart, however it may be enabled to keep them in sub-

ordination. Of this good man it is testified, that "few, if any, exceeded him in love and tenderness as a husband, in care and affection as a father, or in gentleness and equity as a master." A native meekness and courtesy of manners, united to a good and cultivated understanding, fitted him for the office of peace-maker; an office which he always sincerely, and often successfully exercised. He was compassionate to the poor, and, having no inconsiderable portion of medical skill, was very serviceable to his neighbours in that respect; prompt to visit the sick, to comfort the afflicted, and assist with his sound judgment, those who stood in need of advice. Thus lived and died this worthy and amiable man, being called away by a short illness. He lay in sweet composure, saying, his life was shortening fast; desired those about him to be still, and, as one falling asleep, gently departed from life, the 24th of 11th month, 1723, in the sixtieth year of his age.

Solicitous for the comfort and accommodation of his wife, in the circumstance of her out-living him, John Barcroft built a house for her in Ballitore, where he had made a purchase of lands, and where her only surviving daughter, Deborah, was settled, with her husband, Henry Fuller. Hither Elizabeth Barcroft removed, on the death of her husband, and here she spent the remainder of her life. When the pains and weakness of approaching dissolution laid hold of her, she besought her

daughter and grand-children to restrain their grief; reverently adding, that she was fully assured of her well-being, and saw nothing in her way, being wholly resigned to the will of God. She enforced the duty of sincere resignation and obedience; saying, Disobedience caused a long wilderness: and desired that none might neglect the work of their salvation, on consideration of their youth; for they knew not how short their time in this uncertain world might be. She expressed her love to her son-in-law, Henry Fuller, whose bodily afflictions had often excited her sympathy; and wisely and tenderly counselled her grand-children, acknowledged the goodness of her Creator, which she had experienced from the age of eight years to that time, and said: "It is a blessed thing to have one's peace made with God, on a sick bed."

She died the 12th of 7th month, 1740, aged seventy-three.

From "Rutty's Rise and Progress," "John Barcroft's Journal," and a MS. respecting Elizabeth Barcroft.

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## THOMAS WIGHT.

THOMAS WIGHT, son of Rice Wight, of Bandon, was born in the year 1640. His father was strict in the education of his children, and appears to have been a sincere-hearted man.

While he was an apprentice, Thomas Wight went to a meeting of the society of Friends, actuated by motives of curiosity, and, in the time of silence, which continued long, became uneasy; recalling to his mind the report that he had heard of these people being witches, and fearing their influence on himself. Yet he remained there, and heard Francis Howgill, who rose with these words: "Before the eye can see, it must be opened; before the ear can hear, it must be unstopped; and before the heart can understand, it must be illuminated." These sentences, as the speaker explained them to the congregation, with great clearness and energy, made a deep impression on the mind of the young man, and he became, in a great measure, convinced of the truth of the doctrine preached; but the prejudice of education, and the reproach which he experienced from his relations for going to the meeting, weakened the impressions he had received.

After this, Edward Burrough came into Ireland, on a religious visit; and Thomas Wight being witness to his powerful preaching, accompanied by the evidence of truth, was no longer able to withstand it, and resolved, through Divine assistance, to be faithful to what he believed was required of him, notwithstanding all the difficulties which he foresaw he would have to encounter. He bore the contempt and reproaches of his relations and acquaintance with patience, not running into unnecessary disputations; but cultivat-

ing, in silence and solitude, those feelings which conduced to his peace. When he assumed the plain garb, and spoke the plain language of Friends, the displeasure of his family increased, and he was at length rejected by them; therefore, after the expiration of his apprenticeship, he continued with his master, whose esteem he had gained by his strict integrity.

In the year 1670 he married, and, exerting his industry and abilities to provide for a growing family, was so successful in business, that he might have obtained much wealth, had he not been checked in his pursuit by the internal monitor, whose warning voice convinced that he could not be heir of two kingdoms. Therefore, making a wise choice, he devoted less of his time and thoughts to worldly concerns, and more to the service of the religious society to which he belonged. He was clerk to the monthly meeting of Cork, and also to the province of Munster, from the year 1680 till his death. He was the person principally concerned in compiling an historical account of the rise and progress of the society of Friends in this nation, which was revised and continued by John Rutt, M. D. Exemplary in his life and conversation, in the education of his children, in the attendance of particular and general meetings, Thomas Wight lived in good esteem, and died in great composure and resignation, expressing his happiness in not having deferred the



great affair of his soul's salvation to a death-bed, and in his assurance of it.

He died in the year 1724, aged eighty-four.

From "Rutty's Rise and Progress," and "Piety Promoted," seventh part.

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## HANNAH PHILIPS.

HANNAH PHILIPS, born in 1680, was the wife of John Philips, of Limerick. She was a woman of an exemplary life and innocent conversation, of few words and a retired mind: being prepared, she became enabled to exhort others to choose the good and refuse the evil.

In the time of her illness she was comforted by the affectionate sympathy of her friends, to whom she expressed her love, desiring that the Lord might be with them, and prepare them for such a time as this.

She prayed for her family and children; and, continuing in much sweetness to the very last, departed, in great peace, in the 11th month, 1724, aged about forty-four. A minister two years.

From "Piety Promoted," seventh part.

## THOMAS WILSON.

THOMAS WILSON was born in Cumberland, about the year 1655. He was seriously disposed from his youth, and very strict in the observance of the rites and ceremonies of the Church of England, in which profession he was educated; yet, in the time of singing psalms, a thoughtfulness, that men should become holy, before they could rightly sing to the praise and glory of God, made him more and more dissatisfied with the precepts of men's making, and he longed to be able to worship in spirit and in truth. At a meeting of the religious society of Friends, an exhortation to inward waiting upon the Lord in faith, to receive power from him over every unclean thought, by which heavenly power they might glorify and praise the holy name of the Lord, through the ability of his own free gift, touched the young man's heart; and he said in himself, "This is what I greatly wanted," power against every vain thought and idle word. From this time he united himself to Friends, and became, in a short time, a minister among them; visiting several counties in England, in that capacity, and, in 1682, coming into Ireland on like service.

After having sate a meeting in Dublin, and it being enquired whither he intended to go, he an-

swered, that he had a desire to see some Friends that dwelt between the west and the north; but on being told that it was not likely he would meet with any there, he was discouraged, and fearful lest he should have been mistaken, in what he thought was a Divine impulse towards that place; but a friend, named Abraham Fuller, speaking to him, and telling him that he lived near the middle of Ireland, invited him to accompany him to Enderderry, where was a settlement of Friends. He accepted the invitation, had peace in so doing, and in sitting a meeting with Friends there.

Next day, as they journeyed forward, Abraham asked his young friend if he understood the compass; and receiving for answer that he did not, reminded him of what he had heard him say in Dublin, respecting his draught to places between the west and north; the truth of which was now confirmed, as in that direction lay the meetings he was now visiting. This satisfied his mind, as to the rectitude of his feeling, yet he was in nowise exalted thereby; and at the province meeting of Castledermot, took his seat low in the meeting, not following the other ministering friends into the gallery. The lower rank of the people, at those times, were very rude: several of that description were present, and thronged about the place where Thomas Wilson sate. Feeling himself called upon to address the people, he rose, and "Friends were," as he expressed, "sore afraid that my appearance would have been hurtful; but

it proved otherwise, to their great satisfaction;” and the stranger-youth was enabled to convince his friends of the pure spring from whence his doctrine proceeded. The rude people were quieted; and he adds, “the Lord’s heavenly power did shine forth gloriously, under a weighty sense whereof the meeting concluded.”

After visiting Friends in the county of Wexford and county of Wicklow, he felt a restraint in his mind from going further; therefore entered into the business of harvest, at Lambstown, in the county of Wexford, where Robert Cuppage, a friend in the ministry, dwelt, who, having a concern to visit Friends in Munster province, desired to have Thomas Wilson for his companion; but he, not finding the command to go forth, declined accompanying his said friend, and continued in his employment. Soon after this, James Dickenson, from Cumberland, came with intention to visit Friends in Munster; with whose concern Thomas Wilson uniting, they travelled together, “in true brotherly-love, great humility, and godly fear,” being both young, and distrustful of themselves. They parted at Waterford, James Dickenson going northward; but Thomas was afraid of running before his true guide; “because,” according to his own words, “they who run, and are not sent of God, can neither profit the people nor themselves.” Therefore, remaining at work in or near the city of Waterford, he spent about four months there, and joined his friend James Dick-

enson in Dublin, and, after the half-year's meeting, returned with him to England.

These young men soon began to experience some of the opposition with which their elder brethren were so well acquainted. At Kendal, visiting the meeting there, some persons came to disturb them, and rudely took James Dickenson out. The powerful preaching of his companion for awhile quieted them; but they assailed him afterwards, and pulled him to the door. He queried of one of those violent persons, whether he was a believer in Jesus Christ or not; and on his answering that he was, and also in the apostles' doctrine, Thomas Wilson told him that he had never read that Christ or his apostles entered into religious assemblies, and disturbed them, as he had done; except Paul, alias Saul, before he knew the Lord Jesus Christ, who afterwards called himself the chief of sinners. Then recommending him to consider this, sate down again; and James Dickenson kneeling down in prayer, the meeting concluded with a sweet solemnity.

Again, at Redstone, they met with interruption; and an attempt was made to drag James off his knees, while engaged in prayer, by the person who had informed against them, and who threatened, afterwards, to take Thomas Wilson before a magistrate. Thomas calmly remonstrated, that he came in the true love of Christ to visit them, and bore nothing but love and good-will towards them all; appealing to the informer, by asking him

whether, if he were on a journey, and should be thus required to appear before a justice, without a justice's warrant, would he not think it unmanly to obey? Thus mildly addressed, the man was taken by surprise, and answered, to be sure he would, and, on being desired to consider their case, rode away. This informer was severe upon Friends, causing heavy fines to be laid upon them, though, by one means or other, they were not exacted; and the death of Charles the Second put a stop to these violent proceedings, which had so long harassed them. "The God of Peace," says Thomas Wilson, "rebuked the storm."

At a meeting at Oxford, where Thomas went in the course of his services, were a great number of the scholars, who, talking to each other, and fixing their eyes rudely upon him, said that he would preach, on which he addressed them: "Sit down, young men; we shall be glad of your company, so long as you are civil." They sate down, listened attentively while he explained the doctrine of regeneration, and withdrew quietly.

After several journeys in his native land, in the intervals of which he was diligent in his outward occupations, Thomas Wilson, and his friend James Dickenson, having the concurrence of their friends, embarked for America, though in perilous times; the French nation being at war with England, and their fleet out at sea. Each of these devoted servants had a foresight of the dangers which encompassed them on their voyage, and of their de-

liverance from them. They experienced this, for the French fleet pursued, and fired upon them; but a mist arising between them and their pursuers, was the means of their preservation, while all the other vessels in company were captured, except two. These came up with their ship, and they met with mutual joy. By the captain's invitation, most of those on board them came into his ship; and a meeting was held, in which gratitude for their great deliverance was felt and expressed.

When they came into the latitude of Barbadoes, another armed vessel gave them chase: it was concluded to fight, and preparation made for an engagement. The captain, knowing it was a matter of conscience which restrained his Quaker passengers from joining in the warfare, kindly desired them to go to the doctor, if they pleased; at which the other passengers were enraged, and said they deserved to be shot to death. But they, who were not influenced in their forbearance by the fear of death, chose to remain on the quarter-deck with the captain, to the surprise and confusion of those who were ready to condemn them. When the ship came up, it proved to be an English man-of-war, and they landed safely in Barbadoes: though on this journey they met with dangers and difficulties, both by land and sea; having, beside the before-mentioned danger, narrowly escaped a privateer, and also by means of a mist. They were also near being shipwrecked,

and, on landing, travelled through the country while the Indian war raged around them; and had to encounter George Keith, who, having separated himself from that society to which he was once attached, became one of its bitterest enemies: yet they felt the supports of faith and patience, and obtained the reward of peace; with which they returned, after an absence of two years, in 1693.

In the year 1695, Thomas Wilson married Mary, the daughter of Thomas Bewley, of Woodhall, in Cumberland, who was to him a true helpmeet. Having for some time had a view towards Edenderry, for a settlement, to which place his first journey in Ireland had been directed, he removed thither soon after his marriage, and settled amongst honest, tender-hearted Friends, to whom both he and his wife were affectionately united. He did not, however, remain long in the enjoyment of home; being often engaged in labours of love, amongst his friends and the people in general.

In the year 1713, he visited America a second time, with his old companion and dear friend, James Dickenson. He says: "We took our voyage north about; and after I had seen the captain's\* diligent care and good conduct in his ship, amongst his servants and those on board, it drew my heart towards him, in very much love, and gave me encouragement to take the freedom

\* Richard Kelsy, of Whitehaven.



of having some religious discourse with him; wherein I found he aimed at justice and equity, so that my love increased towards him; and he being a man frequent in praying, we entered into discourse of the substantial part of prayer. I told him, we could not pray at all times in words, knowing our own insufficiency; but waited for the assistance of the holy spirit to help us, and guide our understanding, having regard to what the apostle said: 'I will pray with the spirit, and with the understanding also;' which might be inwardly performed, although no words were outwardly spoken. To which he readily assented; and told us we might keep our meetings in the great cabin, at any time, when they did not keep theirs, and said he thought we did pray inwardly. Now, though we had a storm in this passage, for near a month together, yet the captain's prudent management of the ship, and showing himself so very respectful to us all along, and the good conversation we had together, made our voyage much the pleasanter."

In their travelling they met with a Baptist preacher, who, addressing Thomas, asked him: "What is the ordination and qualification of a true minister of Jesus Christ?" He was answered in the words of the apostle: "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the

ability which God giveth: that God, in all things, may be glorified, through Jesus Christ;" and thus Thomas Wilson mildly told him he might see that the ability of a true minister is in the Divine gift. The Baptist then enquired: "Can any man who hath this Divine gift, positively deny the command of our Lord Jesus Christ?" Thomas replied, that no man that was faithful to this holy gift, durst deny the commands of our Lord Jesus Christ. "But," said he, "you do." "How comest thou to charge me thus?" said Thomas: "What hast thou seen by me, to charge me with denying the commands of Jesus Christ?" "I know," said his opponent, "you are a Quaker, and that all the Quakers deny the positive command of Jesus Christ;" and being called upon to prove this, he proceeded: "You deny water-baptism, which Jesus Christ commanded to be an ordinance in his church, to the end of the world." He was desired to prove his assertion, it not appearing that ever Jesus Christ gave any commands to his ministers to baptize with elementary water. On this, he repeated many scriptures, quoting chapter and verse; but, on comparing them with the text, nothing was found to prove water-baptism to be a command of Jesus Christ, and a standing ordinance in the church. He was warned of the danger of adding to the Scriptures; the nature of the true baptism of Jesus Christ, which is with the Holy Ghost and with fire, was explained; "the

truth came over him," and they parted in friendship.

After having performed an acceptable visit on the American continent, Thomas Wilson and James Dickenson took their passage in a homeward-bound vessel, yet were desirous to have one meeting more. This the master of the ship prevented; but after encountering a storm at sea, and the ship springing a leak, he had to return, and thus gave them opportunity of visiting some other meetings, beside that which they had been prevented from attending. After which, embarking in another ship, they made their voyage to Cork in safety, and reached the province meeting, then held at Mountmellick; entering the meeting where Friends were gathered, before their landing was known.

Thus did Thomas Wilson continue diligent in his Master's work, both in public testimony, and in zealously maintaining the discipline of the society, fulfilling the character given him by Friends of Leinster province. He was a nursing father in the church, cherishing the good in all, particularly the young and weak in the ministry, who were gifted and called thereto; and rejoiced in that the Lord had raised up such, both in this nation and elsewhere; and though he was an honourable elder, yet very humble and condescending, as a servant to all, grave and reserved in deportment, often bowed under exercise of spirit, yet, at seasonable times, cheerful in conversation.

He was an able minister of the gospel, and was careful not to travel abroad in that service, without the unity of the brethren; and when he found himself clear, returned speedily to his outward abode, and was diligent in his lawful vocation of husbandry, for the good of his family, wherein the Lord blessed his endeavours with prosperity and plenty.

The narrative of his life, written by himself, and brought down to the year 1724, concludes thus: "Now I rejoice in that I have served the Lord in my day; and, as I have laboured to promote the truth in my generation, I feel great peace from the Lord flowing in my soul, and am thankful that I have been made willing to serve him. And as my dear wife, being a woman that truly fears God, hath freely given me up, to answer the requirings of truth, I hope she will have a share in that reward and peace whereof the Lord hath given me the earnest; and whereas I have deeply travailed, both in body and spirit, for the promotion of truth in the earth, in a general way; so I have also often besought the Lord, that he would be pleased to reach, effectually, to my own children in particular, that they may be faithful witnesses for him, in their generation."

Towards the conclusion of the year 1724, Thomas Wilson became indisposed, and continued so some months; at times enduring much pain, and desiring to be released from his sufferings, if his Lord had no further service for him to do, yet

resigned to his will, and, eminent as he had been in his day, when its close drew near, he said: "Although the Lord hath made use of me at times, to be serviceable in his hand, what I trust in is, the mercy of God in Jesus Christ." He expressed his solicitude that Friends might dwell in humility, and keep low; for that, to his sorrow, he had seen many who grew high, come to ruin, both themselves and their posterity, and their places left desolate.

His desire to have an easy passage was granted to him: he was sensible to the last; and, without sigh or groan, as if he had been going to sleep, he passed away, the 20th of 3d month, 1725, aged seventy.

From "Thomas Wilson's Journal," and "Rutty's Rise and Progress."

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## JOSEPH PIKE.

JOSEPH PIKE was born of religious parents, Richard and Elizabeth Pike, in the county of Cork, the 15th of 11th month, 1657. His father, Richard Pike, came to Ireland in a military capacity, and was highly valued, not only for his great courage,

but for his integrity and sobriety, which, united to a modest diffidence of temper, gained him the esteem and love of his acquaintance. He appears to have settled in Ireland about that time. Soon after his marriage to Elizabeth Jackson, a native of England, they both joined the society of Friends, being convinced of the truth which that society professed, by the ministry of Edward Burrough, in the year 1655; in consequence whereof, they were partakers with those who suffered for conscience sake, and in the year 1668, apparently by reason of a long and close imprisonment, Richard Pike became dangerously ill, and the jailer offered him leave to go to his own house till his health should be amended, on condition of his appearing when called for. He accepted the offer. His weakness increased, but his spirit was strengthened by the power of Him whom he served, and his love so overflowed towards his late companions in the prison, that, appearing to be endued with supernatural ability, he rose from his sick bed, and went to visit them in their house of bondage, and sat with them in their religious meeting, (for they held meetings there,) much to his own and their comfort. The jailer permitted him, in the evening, to return to his family, who rejoiced in this exertion, as a proof of recovery. It proved, however, to be his last farewell to his dear friends; and his complaint returning, after counselling his own family and others with his dying breath, he expired, in the 4th month, 1668, in the forty-first

year of his age, greatly beloved and lamented; a loving husband, a tender father, and a true friend; and even some of the greatest persecutors were heard to say, if there was an honest man among the Quakers, he was one.

It was advised that, as he was a prisoner, his corpse should be carried to the jail, and offered to the jailer; accordingly this was done, and on the jailer's refusing to receive the body, it was interred in Friends' burying-ground, outside the south gate of Cork, being the first buried there; and at his grave there was read a paper, containing many sweet and heavenly expressions, uttered by him on his death-bed. His son Joseph, then in his twelfth year, was affected even to agony at the separation from such a father, whose dying words pierced his young heart, still susceptible; though he had at that time much lost the tenderness which made the happiness of his early childhood, resulting from the attention he paid to the reproofs of his inward monitor. When that relaxed, he yielded to the temptations incident to his age; and fondness for play introducing him into the company of wild boys, he was injured by such associates, yet not hardened; for he was sensible of his transgressions, and made resolutions to avoid occasions to transgress. "But," said he, "these resolutions came to nothing, being taken in my own strength." About the age of thirteen, the ministry of William Edmundson was instrumental to work a change in his youthful heart, and he adds: "Notwithstand-

ing all my former promises and resolutions had come to nothing, yet, after the baptizing power of the Lord had so seized upon me, I had perfect power and dominion over those temptations, that had so often prevailed upon me before." Again there was a backsliding, a love of worldly gratifications, among which an inclination to gaiety in dress was a snare; and though he maintained a moral conduct, he did not sufficiently attend to the influence of that power and love which brings preservation and peace. But, at the age of eighteen, he became again obedient to the heavenly vision, and after much inward suffering, regained a degree of divine favour.

Before he was twenty years of age, he was invited to sit in the meetings for discipline; (not then, as now, open to all who are members of the society of Friends;) and being convinced of the excellence and good order maintained there, he was firmly bound in his spirit to support it. In 1677, he was present at the meeting between George Fox and others of his friends, and the Separatists, of whom William Rogers was the chief speaker. They accused George Fox with being an innovator, in establishing women's meetings, and giving forth new rules, orders, and degrees to the churches; in which they said he endeavoured to make himself a lord and ruler over the consciences of the Lord's heritage, by his giving forth such form and orders, which they called the prescriptions of men, and an imposition upon their con-



sciences; while all ought to see for themselves, and be left to their own freedom and liberty, and to the measure of the gift in themselves, and not be tied up to such outward forms. Though William Rogers was an eloquent man, and provided with store of argument, the sincerity and innocency of George Fox triumphed; and many, beside Joseph Pike, "were fully convinced that he was a true servant of Jesus Christ, and what his opponents called outward forms and prescriptions, were given forth in and through the moving of the power of the Lord; and that his opposers were in a wrong and dividing spirit, that tended to latitude and liberty, and to the laying aside all discipline and government in the church."

A young man, named Samuel Randall, coming to settle in Cork, Joseph Pike found in him a kindred mind; and as their acquaintance increased, their attachment became more intimate; their hearts opened to each other: their conversation being solid, instructive, and free from levity, was a stream of unalloyed delight; and Joseph Pike bears testimony, that in all the time of their familiar intercourse, (forty years,) he does not remember to have heard him utter one idle or frothy word. This sacred union of pious hearts, resembled that which bound together the souls of Jonathan and David. In a few years they were connected by a tie of affinity, by marrying: Joseph Pike, in 1682, to Elizabeth Rogers, and Samuel Randall, in 1683, to Rebecca Atkins, who were first cousins; and

both having sought for divine direction in this most important step, were blest with excellent wives.

Travelling in England on business, in 1681, these young men came to Bristol, in a time of hot persecution there, in which Friends' meeting-houses were shut up. They met with the few who assembled at the meeting-house door, not deterred by the danger of imprisonment, and were, for a short time, imprisoned. Afterwards they visited the Friends who were thus detained, by whose example of patience they were edified and comforted. In a journey of Joseph Pike's, on mercantile affairs, to Holland, he had the advantage of accompanying William Penn, and of meeting several other Friends at the yearly meeting held at Amsterdam. He was also kindly noticed by George Fox, of whom he says: "He was a sweet-spirited, innocent man; yet very zealous for truth, and sharp against apostates, hypocrites, and libertines." Joseph Pike's business occasioned him to repeat his journeys into Holland, and also into Flanders and England; "in which," he says, "the Lord preserved me, and his holy spirit led me to be solid and grave in my conversation; and I was careful and fearful therein, lest I should dishonour the Lord's holy truth, and be a stumbling block to either professors or profane." Humble, and not depending on the esteem which his character obtained, his deference to his superiors in age and experience is thus expressed: "I always had a

great regard to the sense and judgment of faithful elders, in and out of meetings for business; and if at any time I did not see through the things they proposed, I was apt to question my own opinion: for I never did, as I remember, directly oppose my sense and judgment to theirs, either in mind, words, or facts; but acquiesced in theirs, and was afraid to do otherwise, as believing their growth in the truth to be greater than mine, and that they saw further into the things of God than I did. And this I found, by after experience, was safest, and of benefit to me, and will be for all young men; for the very same things I could not see through, in my further experience came to be opened to me by the light of the truth, and I saw they were in the right, and so far as I was of a different opinion, I was mistaken; from whence, by experience, I saw how dangerous a thing it was to oppose elders."

In 1688, Joseph Pike was a partaker in the distress and alarm which the landing of James II. with a French army, occasioned in Ireland; yet he and some other Friends were not satisfied, without attending the national meeting held in Dublin, though the distance from Cork was great, as was the danger; the high road being thronged with the military, who might consider and treat them as enemies, and the country infested by the Rapparees, a banditti, whose aim was indiscriminate plunder. Those Friends took a circuitous journey by the sea-side, believing it safest, though not

without peril; but they were willing to hazard their lives in the performance of this duty, and were rewarded by the love and gladness with which Friends met them, and still more by peace in their own bosoms. In 1690, Cork, then in possession of the army of the deposed king, was besieged by the English troops. It was a time of great suffering to the citizens, by loss of goods and fears for their lives. The Protestant inhabitants were confined in prisons and houses, deprived of their arms, and guarded to prevent their joining the English troops, should they take the city by storm; but Friends were permitted to go at large, no apprehensions being excited by them. The death of the English commander, the duke of Grafton, by a wound received from the walls, and the capitulation of the city, prevented this terrible attempt. Yet, afterwards, sickness prevailing, trade interrupted, and the ferment of discord not yet subsided, Joseph Pike and Samuel Randall were induced, with the assent of Friends, to leave the city for some time. Accordingly, Joseph Pike, with his family, removed to Bristol, and Samuel Randall, with his, went by sea to the county of Wexford; the vessels which conveyed them sailing together out of the harbour. After a year's stay in England, Joseph Pike returned, as did Samuel Randall soon after. They met with mutual joy and comfort; "for," says Joseph Pike, "we were near to one another in the covenant of life:" and in their "sweet communion together," they found

that they had felt a corresponding concern for the support of the discipline in their native land, which strongly urged them to return, and "join, with heart and soul," other faithful Friends, to promote a reformation; many things creeping in, and having crept into a society professing purity and simplicity, which contradicted this profession: and as superfluities in apparel and furniture were among the outward marks of degeneracy, they put away all such things from their own families and houses, and then solemnly proceeded in the work to which they were appointed.

Of their procedure, Joseph Pike's own words convey an impressive account: "We first met together, being six or seven in number, and after waiting for a time in silence upon the Lord, every one, as they found it on their minds, spoke what appeared to them suitable on the occasion; and in a tender, brotherly manner, every one of us freely submitted ourselves to one another's examination, whether, or how far, each stood clear as to life and conversation, and other matters; as also, whether we ourselves had complied with the rules of the society. For, in our conference together, we told one another, that if we were not good examples ourselves, we were not fit to advise others; and in our discourse we were very plain and free with each other, in the love of God. For I can say of a truth, our hearts were greatly humbled before the Lord, under a sense of the great weight of the concern, and our own weakness and unworthiness for such

a service; yet, as we were appointed thereto, and with a deep concern of mind for the prosperity of truth in general, and the welfare of those in particular whom we were to visit, we proceeded accordingly, and visited every Friend's family, and particularly comers to meeting in this city, from one end to the other; in doing which, we first sate down with them together, and as we found a concern to come upon our minds suitable to their respective states and conditions, we gave them advice and counsel, &c. accordingly, and particularly to keep close to the witness of God in themselves, and the gift and measure of his holy spirit, by which they might come to know and experience a growth in the Lord's holy truth, whereby their insides would be made clean also. And after we had spoken what was in our minds, relating to spiritual things, we then proceeded to other things, of many kinds, relating to conversation and behaviour, as occasion offered. Then we read sundry rules of superior meetings, and spake the needful to them, without partiality to any. And I can, in great humility of mind, say, the Lord owned us in our service, by the attendance of his living presence, which in several places broke in upon our spirits; and some of theirs also, to the bowing of their hearts into great tenderness of spirit; and some, who had not been so faithful to truth, nor so orderly in their conversation as they ought to have been, were so reached by what was spoken, that, in much brokenness of mind, they acknowledged the same, with desires that, for the

time to come, they might be more faithful to the Lord, and walk more circumspectly than they had done. And indeed we had very melting times and seasons in many places, all which greatly strengthened and confirmed us in our service and labour of love; and I do not know that we met with any opposition or stubbornness in all the places we visited, but a general condescension in all to put away superfluities in apparel and household furniture, which was accordingly done in some time after. So that there was a pretty thorough reformation in this city as to outward things, that appeared contrary to truth and rules of the society."

In conducting his temporal affairs, Joseph Pike was remarkably exemplary, beginning on a small scale, and careful not to enlarge beyond his ability; likewise to fulfil his engagements, and to avoid all hazarding of the property of others, however great the prospect of gain might be by the enterprise; studious not to encumber himself with business, so as to prevent the performance of religious duties, to which he freely gave his time, talents, and money. He was an honourable elder, and travelled much in the service of the society. Liberal himself in contributing to the relief of our poor, his heart was grieved when he observed a narrowness and withholding, in persons of ability, on this occasion. It was a close trial to him to leave home, by appointment of the meeting, when his son lay apparently at the point of death; yet this did not detain him, and the glad father, on his

return, thankfully embraced his recovering child, receiving him as a gift from Him, to whose service he had devoted himself and all that was his.

A prospect of considerable pecuniary advantage presented to Joseph Pike, and his friend Samuel Randall, by a large quantity of tobacco which they had opportunity, and were able to purchase; and by which there was no danger of loss, but a prospect of very ample profit. But, on weighing the matter in their minds, the character of being monopolizers, and especially the reflection which might be cast upon their religious society on this account, induced them to decline it, and caused them to see, without repenting or repining at it, the great acquisition of wealth which another person obtained by the purchase of the said article\*. Such conduct and sentiments strengthened them to admonish those whom they perceived to be launching too boldly into trade; and when such retorted, that it was easy for those in extensive business to recommend limitations to them, they

\* On this subject, Joseph Pike further remarks: "Notwithstanding I have often declined the prosecution of the prospects which carried a fair appearance of profit, yet I will not dare to say that they would have answered accordingly, by incumbering me with much business; for the Lord having blest me in moderate dealing, he might have turned his hand against me, and frustrated my expectation, if I had overcharged myself with incumbrances, which would have hindered that little service I had to do for him: and I can say, in the sincerity of my heart, that I never inclined or strove to be rich, to make my children great and high in the world."



advised them to begin as they began, and not to begin where they left off. For those good men, who sought not after accumulation, having acquired a comfortable competence for themselves and families, desired no more; and, therefore, when old age and infirmities came on, conscious that the time given for a better purpose had not been spent in worldly pursuits, the prospect of the final change was beheld without dismay, as appears by the following account, given by Joseph Pike, of his sickness in the year 1726. "In the 10th month, this year, I got a very violent cold by going to town, and with it the asthma took me to a great degree, so that I was obliged to sit up in a chair for about six weeks; and then the gout or rheumatism, or both, seized me violently, as likewise the palsy in my tongue and right hand, so that for some time I could not speak. And then I was forced to take to my bed, very weak, where I lay about twelve or thirteen weeks, not able to move my feet at all, nor hardly my hands. And when I was taken up to make my bed, I was lifted in and out by two men, and so weak I was, that very few that saw me thought I could live; and indeed there was but very little appearance or likelihood of it, though all this time it was hid from me whether I should live or die. But oh! for ever praised and magnified be the holy name of the Lord, he did not leave or forsake me in the time of my greatest weakness, and the extremity of the pain of my body; for his dew lay almost continually upon

my branches all that time, and the sweet incomes of his living and comfortable presence supported me under all, so that my bed of extreme pain was very often made a bed of pleasure to me. And he also kept me from the least repining or murmuring thought, and I was made to bless the holy hand that permitted this affliction to come upon me. I also had the evidence of his holy spirit witnessing with my spirit, that I never joined with, or strengthened the hands of wrong or libertine spirits, which was a great comfort to me at that time; or that I had sought my own honour, or the applause of men, in all the little services in the way of discipline I had done for him, according to my station: and which indeed I did always, so I do now, account them but very little; for, after all, I am but an unprofitable servant, and not able, of myself, to do the least thing acceptable to the Lord, without his divine assistance. Oh! saith my soul, that my tongue may cleave to the roof of my mouth, before I ever forget, to the last moment of my life, that time of his wonderful love to me; or indeed his tender mercies extended to me all my life long, unto this day. And in the commemoration and divine sense thereof, I do, at this very instant, reverently bow myself, as with my mouth in the dust, in humble praises to his holy and righteous name, for all his manifold mercies, who is the Lord of heaven and the whole earth, that lives and reigns for evermore.

“1727. The Lord was pleased to raise me up

again, so that I went abroad in about six or seven months' time in this year. And I am still in the land of the living; yet how long I shall be so is in his divine hand, for I am but weak in body, though I hope strong in spirit, and am now waiting for my dissolution, when the Lord shall please to call me. I pray unto him with all the powers of my soul, for preservation to the end, and that I may be truly prepared for that sure, though uncertain hour, whenever it comes.

“ J. P.

“From my house at the Well, near Cork, 10th of 3d month, 1728, in the seventy-first year of my age.”

In 1729, Joseph Pike died; and of him this testimony was given forth, by his own monthly meeting of Cork: “He was a man of a clear understanding, sound judgment, tender over the weak, where tenderness appeared, but sharp against the high-minded and stubborn: in conversation solid and weighty, without affectation, yet cheerful and agreeable without levity; a worthy elder, ruling his own house well, and of great service in the church.”

His “Treatise on Baptism and the Lord's Supper,” was ordered to be printed at the expense of the society, but the author chose to do it at his own, in 1709.

It does not appear but that Elizabeth Pike sur-

vived her husband. His MS. Journal, began at the age of sixty-five, says he had been then forty years married; and he adds: "I never had, nor indeed had any cause for, one repentant thought for my choice, to this day; she having been to me a most loving, tenderly affectionate, and faithful wife; a true and right help-meet; a loving and tender mother; a kind and friendly neighbour, of a liberal and hospitable disposition, free from covetousness; and, above all, one that loved and feared the Lord."

Samuel Randall died in the year 1718, most affectionately lamented by Joseph Pike, with whom he had lived in unbroken friendship, and of whom he testifies, that "he was a most zealous champion for the truth." His end was such as might be expected from such a life: it was peace. His age sixty-four.

From "Rutty's Rise and Progress," and "J. Pike's Journal,"  
in MS.

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## GREGORY RUSSEL.

THE monthly meeting of Carlow, to which Gregory Russel belonged, testifies of him, that his innocent life and blameless conversation, his zeal for

the support of good order, his usefulness in family visits, his diligent attendance of meetings, (a duty which he permitted not his temporal concerns to prevent,) his conduct as a husband and father, were all consistent with the ministerial office, which he exercised with pious awe, and in which he continued lively in old age. He was known, esteemed, and beloved, in the monthly meeting to which he belonged fifty-five years; and endured the pains of his last illness with great patience, evidently sustained by divine aid, and preserved in that sweetness which seems to be a foretaste of heaven. His desire of an easy passage out of this life was granted, and he died the 18th of 6th month, 1730, aged eighty; a minister forty years.

From "Testimonies of public Friends deceased."

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### ELLEN BEWLEY.

ELLEN, the daughter of Joseph and Elizabeth Inman, married Daniel Bewley, and resided in Dublin. She was religiously disposed from her childhood, and was concerned, not only when in the assemblies for public worship, but at other times, to wait to feel the incomes of that divine

power, which, as it is yielded to, cleanseth the heart, and nourisheth up the soul to life eternal. Thus was she enabled to say, in her last illness, that at times she enjoyed so much peace and comfort, as she had thought mortals could scarcely have been made partakers of. Resignation to live or die, was the consequence of those feelings. She earnestly desired that her children might lead a circumspect life, and advised those about her to live so that they might be fit to die. Thus peacefully she departed this life, the 6th month, 1730.

From "Piety Promoted," 7th Part.

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## THOMAS BRADDOCK.

THOMAS BRADDOCK was educated in profession of the tenets of the church of England, but grew uneasy under forms, without the power of religion therein; and serious considerations concerning his unpreparedness for a future state sometimes seized his mind, affecting him with great trouble. Desirous to unite himself with those who sought nearer communion with their Maker, than could be attained by outward ceremonies, he supplicated the Almighty that he would be pleased to show him

with whom he should join ; and he thus describes the state of his mind : “ As for the Quakers, I thought they could not be God’s people, because they denied the two great seals of the covenant of grace, as they were called ; so that I thought they being wrong in that, must be wrong in every thing else : though I had a liking to their conversation, and was inclined to go to one of their meetings, and see what sort of worship they had. I knew they had no man appointed to preach to them ; and what they meant by their *silent meetings*, I could not tell. I went, however, to one of them, and sate with them about half an hour, when the great power of the Lord came upon me, and made me fetch many deep sighs and groans, with tears ; and a trembling came over my whole body, so that I was forced to take hold of the seat on which I sate, to keep myself from falling. I was very much ashamed to appear in that condition before so many people, but I could not avoid it ; and then the voice of the Lord came unto me, and said : ‘ *These* are the people thou must join with ; and if thou be faithful, I will be with thee to the end of thy days, and thou shalt have life everlasting in the world to come ! ’ I gave up freely to the heavenly vision, and was willing to obey the Lord’s counsel ; and the shaking and trouble abated, and I sat pretty quiet until the meeting was ended. My wife meeting me, asked whether I had been at a Quaker’s meeting ? I answered, Yes. She further queried whether they had any preacher ? I

answered, Yes, and the best of preachers. She did not know that I had heard the holy Jesus, but thought that I had been hearing a man. Then it was that the great work of the Lord began in me, and the light shined in my heart, and gave me to see the poor, lost, bewildered, dark, and deplorable condition that I had hitherto lived in, as without God in the world. Then were my sins brought to my remembrance with great trouble, and many sorrowful days and nights I passed, with earnest cries to the Lord for pardon; yet supported, at times, by the loving visitations of the Almighty, to let me see that he had not forsaken me."

Thus was this our friend made a Quaker by an invisible power; and by the same power was the work of reformation and sanctification begun in his soul. And now his prejudices against this people, as denying the two great seals of the covenant of grace, so called, *baptism* and the *Lord's supper*, vanished; for he calls this blessed exercise of his soul, his Christian baptism. But now many enemies attacked him, both from within and without; with rage and passion sometimes, which he overcame with the meekness of the lamb.

In process of time he became concerned, not only for the salvation of his own soul, but was sometimes seized with great trouble, trembling, and tears, on the account of the unfaithfulness of others; particularly in meetings for worship, where words arose very lively in his mind, which it seemed to be his duty to deliver; but he, through



weakness, refusing to yield obedience to the heavenly call, the divine presence was for a season withdrawn from him, and he left barren, and at times given up to lightness. Yet it pleased God, in great mercy, again to visit his soul, and let him see his error. And, indeed, this our friend was a most signal instance of the tender mercy and long forbearance of a gracious God; for in the year 1725, even in his old age, and about eighteen years after his before-mentioned disobedience, a fresh concern came upon him, to utter some words in a public meeting, testifying the Lord's goodness to his soul, and tending to the awakening the carnal professors among Friends. This second trial was to him almost as death; being a man of great humility and modesty, conscious of his own weakness, and tossed with many doubts, fears, and reasonings, and great distress of body and mind. At length he gave up to the Lord's requireing, and delivered what he gave him to say, to the great peace and comfort of his own mind; and from that time till his death, he was at intervals concerned in public exhortation, in few words, but weighty, seasonable, and edifying; and his conversation was suitable to his doctrine. He died at Ballitore, county of Kildare, in the year 1731.

From "Rutty's Rise and Progress."

## WILLIAM GRAY.

WILLIAM GRAY, of Ballyhagen, in the province of Ulster, born in 1662, was a worthy elder, whose services, in the religious society to which he belonged, were important; for, having a good understanding, a benevolent heart, and command of language, he was the better qualified to give clear and pertinent counsel concerning the discipline, and, in composing of differences, exercised the blessed office of a peace-maker. He was, notwithstanding, diffident of his own abilities, and cautious in accepting the office of an elder; and, when in that office, modestly preferred the judgment of those advanced in years and experience, to his own.

He, who thus devoted himself to the duties of religion, consequently fulfilled worthily his social duties, as a husband, father, friend, and neighbour. His conduct was amiable and exemplary: he was hospitable to the stranger, and kind to the poor. About six years before his death he appeared as a minister, tenderly exhorting his friends not to rest satisfied with an outward profession, but to labour to make their calling and election sure. This he was earnest to feel in his own experience. He was supported through the pains of violent illness, in patience and resignation;

and quietly departed this life, the 20th of 4th month, 1736, aged seventy-four.

From "Rutty's Rise and Progress," and "Testimonies of public Friends deceased."

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## JOHN DOBBS.

JOHN DOBBS, born in the year 1656, was the eldest son of Richard Dobbs, near Carrickfergus, a counsellor, a justice of peace for the county of Antrim, and the possessor of a considerable estate. His views, for his son's advancement in life, rose high. He bestowed on his naturally superior abilities the cultivation of a literary education; and his paternal hopes anticipated the completion of his wishes, that his son might become a bishop. The child, then about eleven years of age, overhearing his father express this desire, secretly thought, "It is a great concern to take the care of other men's souls upon me: it is well if I can look well after my own."

While he pursued his studies at school, he was seriously disposed, idle and loose conversation was irksome to him; and on his road to Oxford, he was alarmed by the remark of a fellow-traveller,

on the unwillingness some felt to send their sons thither, lest their morals should be corrupted. His mind received a shock by this information. It is cause of deep regret, when young men, advancing to maturity of years and intellect, with the advantages of a liberal education, looking forward to fill respectable situations in life, having the field of science before them, and qualified to employ their time worthily, waste the precious hours of youth, and debase themselves by folly and vice. Their new associate soon perceived that the conduct of many of his fellow-students justified, but too well, the account which had been given him. In the integrity of his heart he endeavoured to lead their conversation to improving subjects; but finding he could not accomplish this desirable end, and, probably, distrustful of himself, he requested, and was permitted, to return home. Here, also, his spirit was oppressed by the company to which his father's situation exposed him. Their degradation, by excess in drinking, disgusted him, and made him withdraw from society, wherein that temperance, prescribed by the gospel, was so little observed.

Thus leading a circumspect and innocent life, endeavouring to turn his time and talents to the best account, this exemplary youth held on his way; and observing in the religious society of Friends, to whom his mother, Dorothy Dobbs, had united herself, a circumspection of conduct, which gave him a favourable opinion of their prin-

iples, he read several of their writings on religious subjects, and cherished an esteem for them; but he declined the thoughts of entering into their community. His father had threatened to turn any of his children out of doors who should go to their meetings: however, about the nineteenth year of his age, Thomas Dockwra, from England, having appointed a meeting at Carrickfergus, John Dobbs went thither; and before that meeting was over, he was so convinced of the truth of their doctrines, that he soon afterwards joined the society of Friends.

Till now he was a favourite with his family, but, on his taking this step, he found a great alteration in their conduct towards him; particularly in his father, whose expectations for him were now frustrated. At first he endeavoured, by persuasions and flattering promises, to induce his son to break off his connexion with this despised people; but the son, who had made his choice, as he believed from clear conviction that he ought so to choose, was not to be shaken by worldly considerations, nor by the more powerful motive of regaining the affections of a parent, whom it grieved him to disappoint and offend. This parent, little respecting the conscientious scruples of his son, was exasperated by his refusal to comply with his desire, and treated him with great severity, keeping him a prisoner in his house several months; and once, during that time, meeting him

with his hat on, the father's rage transported him so far, that he beat his unresisting son so grievously on the head, with a cane, that, though he recovered from a fever, the consequence of this chastisement, the injury he received by it was felt at times during his life.

Through all his distresses, he had in his mother a tender and constant friend, and kind protectress, as far as she could protect him; but it is not to be expected that, disliking so much the religious profession of his wife, she could have much influence over the angry father, to soften his rigorous treatment of their son. The sufferings and sorrows of this devoted young man were not filled up, till he lost, by her death, the consolation, the support, the sympathy of his dear mother. After which, his surviving parent refusing to readmit him into his presence, and none in the family compassionating his case, his stay in his father's house became so painful to himself, and seemed so disagreeable to others, that he left it, and went to London, placing himself with Charles Marshall, a Friend in high repute for religious experience and medical knowledge. He was instructed by him in chemistry, and making further progress in the study of physic, he returned to Ireland, practised it with reputation and success, and great Christian charity to the poor. And thus his talents and industry gained for him that independence which his father's resentment denied; for, at his death, this relentless parent bequeathed

the family estate to his younger son, charging it with but ten pounds per annum for his brother, during his life, to keep him (thus was the bequest worded) from starving, or relying on this seducing people for support.

He who became heir to the ample property, found it inadequate to support his extravagance, and the poor pittance assigned to John Dobbs was badly paid by his brother; but his nephew, more prudent than his parent, redeemed the estate from the incumbrance in which the prodigality of the father had involved it, and, of his own free will, doubled, and punctually paid his uncle's annuity.

Beloved and respected for the consistency and circumspection of his conduct, and pitied for the wrong which he had sustained, John Dobbs was urged to recur to the law, for the recovery of his birth-right, and assistance offered him for that purpose. Thus encouraged, he commenced proceedings; but not feeling that inward peace, which he preferred to all outward possessions, in this first step of litigation, he put a stop to all further progress, and confiding in that Providence which had protected him hitherto, he resigned the hopes which had been excited of thus regaining his inheritance. He made a wise and happy choice in marriage, and was enabled to provide comfortably for his family. In process of time his son embarked in trade, became a merchant, and looked forward to the possession of much wealth. His

father strove to turn his mind from these ambitious views, advised him to restrain his pursuit after riches, and foretold that they would fly from him. His son afterwards experienced this to be the case.

John Dobbs, through a long life, retained his character for integrity, for faithfulness to his Creator, and for blameless conversation among his fellow-men. For conscience sake he had given up that wealth which might have exalted him in the estimation of the world, but which could not have purchased that peace of which its loss had not been able to deprive him. Endowed with exalted talents, and exerting those talents worthily, he declined popularity: more in substance than show, he sought the approbation of his inward monitor, and not the applause of men. Such a person must have been eminently useful in the religious society to which he belonged, and, though he did not appear as a minister in it, his conduct preached loudly to others.

When his last hour approached, some of his friends, together with his own family, being in his chamber, witnessing the serenity, thankfulness, and joy, which marked the conclusion of his pious life, he addressed them, by pointing out the difference between the old and the new covenants; repeating several verses of the first chapter of the Hebrews, beginning with the first verse; and almost immediately after expired, in the eighty-fourth year of his age, in the year 1739.



His wife, Martha Dobbs, survived him some years. She spoke in testimony, in public meetings, and died in a good old age. Her son-in-law, James Gough, testifies of her, that she was a heavenly-minded woman.

From "Rutty's Rise and Progress," and from his descendants.

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## ELIZABETH JACOB.

ELIZABETH, daughter of Thomas and Agnes Head, was born at Ardee, in the year 1675. Her parents were of the society of Friends. Some of her early years were spent in England: afterwards she lived in Dublin, and, enduring many conflicts of mind before she gave up to the service, she appeared as a minister, in the year 1697.

On her marriage with Richard Jacob, of Limerick, she removed to that city, and was of great service there, and in the province of Munster. Her labours were not limited to the place of her residence, in her youth, or when years and infirmities might seem to demand repose. She performed many laborious journeys in this nation,

England, Scotland, and Wales; and in the year 1729, paid a religious visit to Holland.

Her ministry was powerful, reaching the hearts of the hearers, and she was an instrument of good to many. She was preserved in circumspect conduct, and exemplary conversation, yet of a sweet and cheerful spirit. She died at Waterford, in the year 1739, aged sixty-four.

From "Rutty's Rise and Progress;" and "Testimonies of public Friends deceased."

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### JANE GEE.

JANE, daughter of Robert and Mary Lecky, was born at Staplestown, county of Carlow, in the year 1687. She was religiously inclined in her youth, and loved the company and conversation of the pious and honest-hearted. In 1714, she became the wife of John Gee, of Moate Grenoge; and as she advanced in life, her steps in the path of rectitude were progressive; and, in the year 1721, she received a divine commission, publicly to declare those truths which her conduct had long exemplified. "Her mild and innocent conversation and deportment" (thus her friends testified of her) "corresponded with the doctrine

which she preached, and engaged Friends' love greatly, self being of no reputation with her." She was qualified for assisting in the affairs of the society; particularly for visiting families, in which, and in her ministerial labours, her services were truly acceptable. She paid religious visits in divers parts of this nation; and in the year 1729, in company with Elizabeth Wilson, went into England on this account. They had spent about a year in that country, when Elizabeth was taken sick, and, after an illness of two weeks, died at Manchester, 16th of 8th month, 1730. Jane Gee, closely attached to her by the ties of friendship and kindred, was deeply affected by this trial.

Elizabeth Wilson had been a minister eleven years, much esteemed and beloved. She bore her sickness with patient submission to the divine will; and a few hours before her death, after lying in solemn stillness, she expressed her enjoyment of the spring of divine love, and took leave, "with a most sweet, composed, and pleasant countenance," of her companion; who expressed her firm belief that, as she lived in the fear of the Lord, she died in his favour.

Jane Gee's last indisposition was of long continuance, and at times very painful; but, resigned to live or die, she bore it patiently. A short time before her death, several of her friends coming to visit her, though very weak she sate up in bed, and, animated by a sense of divine favour, expressed

her satisfaction in their visit, and her desire that the Lord might be with them in their transacting the affairs of the discipline, and that Friends might be careful of the education of youth.

Her fervent supplication that the divine presence would be with her in her last moments, was graciously answered. She was enabled to say, "Lord, now come: thy servant is ready!" and, sensible to the last, departed this life, the 28th of 10th month, 1739.

From "Rutty's Rise and Progress;" and "Testimonies of public Friends deceased."

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## CHARLES HOWELL.

CHARLES HOWELL was born at Gorey, in the county of Wexford, in the year 1671, and educated according to the church of England. He was apprenticed to a Friend, Nicholas Lock; and while in this situation he became serious, saw the exceeding sinfulness of sin, and abstained from those vanities to which he was inclined. In this disposition he joined the society of Friends; and, on account of not paying tithes, endured a long and close imprisonment with patience and cheer-

fulness. Soon after his release, about the year 1695, he spoke in public as a minister; and travelled on that account, not only in this island, but in some parts of England and Wales. His ministry was acceptable: it was strengthened by his exemplary life and conversation.

He was suddenly seized with illness, in which he acknowledged the goodness of the Lord, which supported him under great bodily suffering; and expressed his belief that he was going to enjoy that for which he had laboured in his lifetime. He endeavoured to console his wife and children, who were mourning beside him; and said to them, "Sorrow not for me, as without hope. I have not my day's work to do now; for though my body is full of pain, my mind is easy." Adding, "The Lord, who promised to be a husband to the widow, and a father to the fatherless, I make no doubt will be so to you, if you keep near to him."

He died 23d of 8th month, 1740, aged sixty-nine.

From "Testimonies of Public Friends deceased."

## JOHN ASHTON.

JOHN ASHTON was born in Cheshire, in 1662, and was brought to Ireland, when a child, by his parents, who educated him in the forms of the church of England; of which he continued a member till near the fortieth year of his age, when he and his wife attended a meeting of Friends at Birr, where the gospel ministry of Thomas Wilson penetrated their hearts; and on leaving the place, they said to each other, "The way of everlasting happiness has been clearly laid down before us, and we are resolved to walk in it, come life, or come death."

They joined the society of Friends, and John Ashton was soon after thrown into prison, for refusing to pay tithes. He bore his imprisonment with exemplary patience and resignation. Being averse to idleness, and used to industry, he learned to make garters and laces, for his support while in confinement. After he regained his liberty, his wife and himself constantly attended the meeting held at Birr, twice in the week. They generally walked thither, seven miles, along a very bad road, and had a river to wade through. This river, in winter, was often frozen, and they were obliged to break the ice to admit them to

pass it; and he has wept to see his wife's legs wounded and bleeding, on coming out of it.

He took great pains to get Friends, travelling in the work of the ministry, to appoint meetings at his house; and then often rode several miles, even of a winter's night, to acquaint the neighbourhood thereof, and invite them to attend. Many who accepted these invitations, were joined to the society to which he belonged; and a meeting was settled there, which soon became larger than that of Birr, from which it had branched.

John Ashton was in low circumstances when he became a member of this society. His circumstances grew better, his industry being blessed; and an increase of wealth enabled him to indulge the natural benevolence of his heart in acts of generosity and hospitality.

In the sixty-second year of his age he became a minister; zealous in stirring up the pure mind in others, encouraging what was good, and testifying against pride and vanity.

In the year 1733 he attended the yearly meeting held in London, and paid a religious visit to several meetings in England, and to Friends in Scotland.

His services were valuable in visiting the families of Friends, throughout the extensive monthly meeting to which he belonged. His heart and house were always open to receive his friends. He mourned with the afflicted, and was full of

compassion to the poor, by whom his death was deeply lamented.

He died in the year 1741, at his house at Kilcommon-moor, county of Tipperary, in the eightieth year of his age.

From "Rutty's Rise and Progress," "Testimonies of public Friends deceased," and "James Gough's Journal."

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## JOSEPH GILL.

JOSEPH GILL, son of William and Margaret Gill, of How, in Castle Sourby, Cumberland, was born in the year 1674. He was educated by his parents, who were of the society of Friends, in that profession; and he manifested in early life a zeal for the worship of his Creator, preferring that duty to the pursuit after worldly gain; and when he was prosperous in trade, was impressed with a holy fear, lest the increase of wealth should obstruct his desire after heavenly riches. He was, therefore, induced to contract his business, and arrange his affairs in such a manner, that his mind, unclogged by anxiety, should be devoted, in the first place, to obey the intimations of that gracious Being, who has promised that, to those



who seek the kingdom of God and his righteousness, those things which their heavenly Father knoweth they have need of, shall be added.

He settled in Dublin, in the year 1702, soon after his marriage with Isabel, daughter of Thomas and Maudlin Robinson, who was born near Carlisle in 1670.

In the year 1711 he felt it was his duty to declare in public the truths of Christianity; and the same year, in this service, in company with Richard Sealy, he visited the meetings of Friends in the province of Ulster. In the course of their journey, at Coothill, they met with a person of learning and education, named James Simpson, who, entering into discourse with these Friends, was so well pleased with the reasons which they were enabled to give of the hope that was in them, that he joined their society, and was serviceable and exemplary in that quarter.

“This,” says Joseph Gill, “being the first journey that I went to visit Friends, after the Lord concerned me to appear in testimony in meeting, (except some neighbouring meetings,) I went forth in great humility and fear, and my dear friend and companion was very tender over and kind to me. I returned, in great thankfulness to the Lord, for his mercy and goodness to me. Blessed be his name for ever!”

While this devoted man was engaged in gospel labours, his wife being desirous to fulfil her duties at home, governed her household with discre-

tion and love. She was a tender mother, a kind mistress; and her family were invited, by her sweet and cheerful temper, to follow her virtuous example. She united with her husband in exercising hospitality, and sympathized with him in the conflicts of mind which his arduous engagements occasioned; promoting his leaving home on religious accounts, by counselling him to do his day's work in his day; generously resigning his company and assistance, though a truly-affectionate wife, and in a state of health requiring tender attention; concealing her indispositions, lest she should draw him home too soon. But in the 10th month, 1713, while travelling with Luke Cock, in the province of Ulster, her husband felt a secret impulse to separate from his companion, and return home. He found his beloved wife in a languishing state of body; but lively in spirit, and overflowing with love, counsel, and consolation to her family and friends.

On her dying bed she exhorted those who had received a divine commission to preach the gospel, to be faithful in the discharge of that duty. She warned against pride, and particularly recommended simplicity in the attire of infants. To her husband and children she spoke comfort, and besought them to be resigned; addressing her husband thus: "My dear, dost thou give me up? Pray give me up freely, to the Lord that gave me to thee: he is worthy to be submitted unto. His secret hand was with us, in bringing us together,

and we felt his love and living presence at our marriage; and it is with us at this time, and I hope will be at our parting. Be not troubled to stay behind me: the Lord that hath been near, and with us together, will be with thee, and help thee, and bear thee up in all exercises and difficulties; and provide for thee, if thou still keep near him, and serve him according to his requirements."

After a trying time of pain, her desire for some ease was granted, as was also her prayer for an easy passage; and she expired, as one falling asleep, the 9th of 12th month, 1713.

Joseph Gill continued his labours in the service of a gracious Master, who doth not afflict willingly; and in 1715 we find him engaged with James Johnson and Daniel Bewley, in paying a religious visit to those who had lately joined the society of Friends in Sligo; two of whom, James Byrne and Thomas Lyons, were at that time lying in prison for their testimony against tithes. The exertions of Joseph Gill and his friends, with the clergyman at whose suit the prisoners were committed, and with the sheriff, were successful, and procured their enlargement.

Sometimes in England, the land of his nativity, and often in the land now his home, did he travel through difficulties of various kinds, but supported by the evidence that he was obeying the command of his Lord.

On the 24th of 5th month, 1716, Joseph Gill

took to his second wife, Anna, the daughter of Thomas and Mabel Durance, living near Carlisle. This Friend spoke in public testimony, and was sometimes the companion of her husband in his travels. In 1720, Joseph Gill paid his last visit to his father, who died the following year, aged one hundred and three.

In 1721, being at a quarterly meeting at Lincoln, he says: "At this place I met with many of my acquaintance, and we were made glad in the Lord, and one in another; and many of those that the Lord had concerned in testimony and in particular service, were much comforted and encouraged in their services, as well as cautioned to keep within the limitation of their proper gifts." In this year, also, in company with John Burton from England, he visited a little colony of Friends, lately settled at Newport, in the province of Connaught, and had a meeting of conference with the heads of families.

In 1724, along with some other Friends, he paid another visit to Newport; imparting counsel to them, "concerning taking care of their conversation, and duty in watching over one another in love. And enquiry was made concerning the conversation of some under admonition, and many things spoke to; and the tendering power of the Lord was amongst us, to the tendering of our hearts together. After this meeting, we employed the evening in going to their houses, and sitting down with them. We enquired more particularly

into their conditions, both inwardly and outwardly; and gave counsel, as in the wisdom of truth it did arise in our hearts."

He also mentions the concern of Friends in advising against marriages with those of a different religious profession, saying: "By such marriages oftentimes a foundation of difference and disturbance in families is laid, to the destroying of peace and concord, with many other evils attending. Parents were also exhorted to be faithful in advising and watching over their children, to prevent their intimacy with those not suitable; and all conniving and giving way hiddenly, sharply reprov'd, as great hypocrisy."

In the year 1726, in the course of his travels, he visited Joseph Pike, at his house, near Cork; and found him suffering under "long weakness of body, but fresh and lively in spirit, and under a concern for the prosperity of the church."

Being in Exeter in 1732, he visited James Tuckett, "a prisoner for tithes, who was ancient and blind;" and at a yearly meeting at Plymouth, for Cornwall, he says: "I was opened to exhort Friends to rule themselves and families well at home, that they might be qualified to rule in the church." There were also endeavours, at that time, "to reconcile some who were got into a contentious spirit, and would not submit to the judgment of the church, with whom we laboured in tender love."

Several times this faithful servant visited Con-

naught and Ulster, and held large and satisfactory meetings with those not of his own society. A service of still greater magnitude was required; and, yielding thereto, Joseph Gill embarked at Bristol in the year 1734, for the American continent. He speaks of four brothers, sons to John Mills, who, one after another, appeared in the ministry, in a part of the country then called a wilderness\* ; where Joseph Gill advised the few settlers to obtain liberty from the quarterly meeting, to establish a monthly meeting. He was troubled at the great preparation for a marriage entertainment, and the crowds which assembled to partake of it; telling the assembly how contrary this was to the doctrine and design of Christianity, which led into moderation and temperance on all occasions, refusing the invitation to stay at the house.

After fulfilling what he believed to be his duty in those parts, he returned home in less than two years; "where," said he, "I found my dear wife and children, and all my children's families well. The most gracious and merciful Father, and fountain of all goodness, who had been gracious and bountiful to me in my travels, and wonderfully supported, helped, and preserved me, had also favoured and preserved my family at home, and strengthened, supported, and helped my dear wife through all the various exercises that attended her in my absence."

\* In Virginia, near the chief branch of Potomack river.

In the year 1736, Joseph Gill again became a widower: the companion of twenty years of his life, was removed by death. In pursuance of apprehended duty, he paid religious visits to parts of this island, and in England.

In the year 1739, Joseph Gill took to wife Elizabeth Baker, of French-hay; and expresses his thankfulness to that Providence, who had given him another meet-help and companion in his declining years. He continued his journeys in Ireland and in England, till the year 1741, when having obtained a certificate to visit his friends in the province of Ulster, he set out, though in a precarious state of health, and visited most of the meetings in that province. His indisposition increasing, he returned home, and continued but about five weeks in this life, expiring in peace and sweetness, the 28th of 11th month, 1741.

His exemplary life, consistent with the doctrines he taught, and his usefulness in the discipline of the society to which he belonged, caused his loss to be much regretted and deeply felt.

His widow survived him some years. She was a woman of an excellent spirit, gifted for service in the discipline of the church. She was as a nursing mother to well-disposed young persons, who were strongly attached to her, and won by her example, as well as precept, to choose the narrow path, which, though it be encompassed with difficulties, will safely lead through them, to a place

of rest. She died the 27th of 11th month, 1753.

From "Rutty's Rise and Progress;" "Testimonies concerning public Friends;" "Piety Promoted," 6th part; and a MS. in Joseph Gill's hand-writing.

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## GEORGE ROOKE.

GEORGE ROOKE was born at Boltonwood in Cumberland, in the year 1652, of parents who were religious characters. He lost his father when he was eleven years old, and his mother being left with several children, a widow, and in narrow circumstances, he got but little school-learning. At sixteen he was apprenticed to Thomas Drewry, a carpenter and joiner, one of the society of Friends; whose conduct in his family was exemplary, and who treated his apprentice with kindness. Being invited, he accompanied his master to a meeting, in which the ministry of John Graves had such an effect on his mind, that he felt it right for him to take up the cross, to become one of the despised people called Quakers, and to adopt their simple language, habit, and manners.

In the time of his apprenticeship, and soon after



he joined Friends, he met with an accident which endangered his life. Returning home on a dark night, he fell into a coal-pit, twenty-seven yards deep. From this perilous situation he could not, by his own efforts, extricate himself; and there, in the spring of life, with the unimpaired gifts of health and strength, he was likely to perish miserably by a lingering death. But his race was not to end so soon: warfare and trials were not to be thus escaped. His moans were heard by some persons, who came that way for water to a neighbouring pit. They called to him, and, on his answering, brought a light; and one of them, who was let down, fastening a rope to a belt around his body, the youth was drawn up almost exhausted, with two ribs broken, but otherwise uninjured. He soon recovered.

On the expiration of his apprenticeship, he commenced business on his own account, working either in his own shop, or with his neighbours; constant in his attendance on meetings, both on first and other days of the week. About the twenty-fifth year of his age, he appeared as a public minister, acceptably to his friends; the more so, as he was cautious and fearful of himself. Thomas Trafford coming from Ireland, to visit Friends in the north of England, desired to have his company. He was unwilling to give up to this service, being sensible of his own weakness, till encouraged by his elder friends to consider the proposal. He did so; and, in consequence, united

himself with this Friend in the work of the gospel. And thus an attachment was formed between them, which continued through life ; for their friendship was built on the sure foundation, which the storms incident to this state of being could not shake. They had meetings in many places, which afforded satisfaction: "For," says George Rooke, "in those early days, the Lord's power did mightily break in upon the people, to the tendering of many hearts, and refreshing his heritage." This was George Rooke's first journey: his next was with Peter Fearon. They acquainted George Fox with their concern to visit Scotland, who gave them advice, and recommended it to them to travel on foot, as the warfare between the Scotch covenanters and the army of Charles II. commanded by the duke of Monmouth, made it probable that they would be deprived of their horses by one party or the other. The first meeting they had was at Kelso, the day of the battle at Bothwell Bridge, where the covenanters were routed. George Rooke mentions a meeting which they held at the lord \* Swinton's, who, with his wife and some of their servants, had joined Friends. And a brother of this lord, a military man, protected them from disturbance, when they had a meeting at Leith, where meetings had been much interrupted, and Friends abused. They left Edinburgh with peaceful minds, and on their road

\* Perhaps, laird.

from thence met with several parties of soldiers, who, George Rooke relates, "carried very civilly to us; for we, keeping in the innocency of the truth, were preserved following our Master's business, as it is written: 'Who is he that will harm you, if ye be followers of that which is good?'"

After paying a second visit to Scotland, in 1681, he went from thence for Ireland. At Portpatrick, finding the people, on the first day of the week, sauntering about, and attending no place of worship, because their pastor was in prison for debt, he had a meeting with them, much to their satisfaction and his own. He landed in Ulster province, and the first meeting he had in Ireland, was in Lurgan. From thence he went to Dublin, to the national meeting; "where," says he, "there were a great many of the ancient Friends, from several parts of the nation, come there to worship God, and to manage the affairs of truth in a godly discipline, which I greatly rejoiced at; and they were very loving and respectful to me, which was great encouragement to me, I being then but a youth."

After visiting the meetings in this land, with his countryman, William Carter, they attended the half-yearly meeting, held at Dublin in 3d month; where they met several from England, who came to visit their brethren. "Now," he adds, "the yearly meeting at London approaching, after I had staid some meetings in Cumberland, I went up, in company with several Friends, who were appointed representatives for that county, to at-

tend it; where I was glad to see several of the first stock, both ministers and elders, the remembrance of whom is comfortable to me to this day." After this meeting was over, (a confirming one to him,) he travelled through several parts of England, and met with the Separatists at Hull, where the mouths of the gainsayers were stopped by the power of truth. Friends suffered much from these people; being, at some places, kept out of their meeting-houses by them, and obliged to hold their meetings in the open air, sometimes in frost and snow. Government was also severe upon them at this time.

When not engaged in religious services, George Rooke was diligently employed at his trade, careful not to be burdensome to his friends. Of his second visit to Ireland, he gives this account: "I felt drawings in my mind to visit Ireland again, having my true friend, Thomas Wilkinson, for my companion. We landed in Dublin, where we were kindly received by Friends; and after having had some meetings to good satisfaction, we travelled to the north, and visited Friends in that province, and the most, or all of the meetings of Friends in the nation; the Lord's goodness going along with us, and giving us utterance and skill to divide the word and testimony that we were called to bear. And finding our spirits clear, we parted with friends in great love, and returned home in peace."

He proceeds: "After I had staid some time

about home, I found drawings to visit Friends in Westmorland and Durham: and at Stockton, where I had a meeting, the mayor of the town sent one of his officers to the meeting, to bring me before him; and when I came he tendered me the oaths of allegiance and supremacy, and because I refused to swear, for conscience sake, (because it was a breach of Christ's command, who said, 'Swear not at all,') then he would have me enter into bonds for my good behaviour, and to appear at the next Quarter Sessions. But I told him I was bound to good behaviour already. 'What,' said he, 'have you been before some justice of the peace, that has bound you already?' 'No,' said I; 'but I am bound by my principle, to behave myself towards the king, and all his subjects, as becomes a Christian.' 'But, for all that,' said he, 'you must enter into bonds.' 'I cannot,' said I; 'for I believe thou and I will differ in that: thou wilt call that a breach of good behaviour, which I think is good behaviour.' 'What is that?' said he. 'I suppose thou wilt call it a breach of good behaviour, if I go to one of our meetings before the sessions.' He said, sure enough he would. 'Then,' I said, 'I would not bring any of my friends into that snare, to have them bound for me.' He said it was but a month to the sessions, and could not I forbear from going to meetings so long? 'No,' said I; 'if the Lord spare me health, I can no more forbear going to meet-

ings, than Daniel could forbear praying to his God, although the decree was but for thirty days.' So he committed me to the custody of a serjeant that night, and the next day he sent to know if I was in another mind than I was in the day before. I sent him word I was in the same mind that I was in before, and that I could not enter into bonds. And then he wrote a mittimus, and got a man to convey me to Durham jail; where I was kept prisoner till the sessions, when I was called before the justices, who tendered me the oaths again, and asked me if I would swear. I told them I did not know that I had ever sworn an oath in my life. 'It may be,' said they, 'he knows not how to swear: read the oath over to him.' So they read the oath, and I told them that I could not, for conscience sake, swear, because our Saviour had said, 'Swear not at all.' So they committed me again to the custody of the jailer. About a month after, our friend Robert Wardell came to the city, and stirred himself pretty much, and spoke to several of the justices for my liberty, and obtained it, that I should go home, and stay till they sent for me, which they never did."

About the year 1686, George Rooke, being at a meeting at Haverfordwest, a widow, who was present, being affected by his ministry, offered him the parish called St. David's Head, she having the advowson of it, which he conscientiously refused.

George Rooke visited Ireland four times before he settled in this country. In 1686 he married

Joan, the daughter of John Cooke, and settled in Limerick; but still continued diligent in the exercise of his gift, to the edification of the churches. Happy was it for him that his heart was fixed on more enduring substance than the perishable things of this life, when national calamities involved him, as well others, in deep distress! During the first siege of Limerick, military men were stationed in his house; and his wife was obliged to watch over the provisions she had prepared for her family, lest the soldiers should make a prey of them. One day, just after she had been thus engaged, a cannon-ball entering the house, dashed to pieces the seat she had quitted beside her kitchen-fire. The soldiers were disposed to be turbulent, and planned how they should intimidate the family. They conversed in Irish, not suspecting that Joan Rooke, who was present, understood them. She heard them out, and then calmly told them, that she knew what they said, and would inform their officer of their purpose, if she perceived any attempt to execute it. This alarmed them: they became submissive, and were no longer troublesome. Yet, suspicion resting on the protestant inhabitants of the city, they were subjected to military oppression; and, at two several times, George Rooke and other citizens were imprisoned, (not knowing on what account,) on pain of death if submission was refused. These imprisonments were but for a short time,

the longest not exceeding two days; and were probably intended more to show the power vested in the governor, than to exert that power to the injury of the peaceable inhabitants. After the first siege was raised, the governor informed George Rooke, that, if he chose to remove into the enemy's quarters, he must agree with him for a pass. There were great preparations for another siege; their house had been shot through in many places by cannon-balls; friends had written to them from Dublin, advising them to quit Limerick, though they should leave all their property behind. They concluded on taking their departure. It was but little of value they were able to take with them, in comparison of what they gave up: their house was well stocked, and their furniture excellent. So far from ever again desiring to possess such accommodations, Joan Rooke, from that time, aspired to nothing in her house but what was simple, whole, and clean. She left the place of her birth, with her husband and three little children, to undertake a long and perilous journey, accompanied by a guide, on whose fidelity their lives appeared to depend, through a country exposed to contending armies, and, what was still worse, to the depredations of the pitiless Rapparees, who lay in wait to plunder and destroy. The distress and alarm with which they were surrounded, increased when they saw one of their neighbours lying murdered by the way-side. That strength which is gained by a reliance on the



protection of Providence, was their support, in those dismal days of tedious travel, in which they were obliged to use caution to avoid the banditti; and this caused delay on the road. Their guide was faithful, and his integrity was remembered and repaid by them, when, in his old age, he stood in need of a friend. Their friends in Dublin, rejoicing in their preservation, welcomed them with a tender and affectionate reception.

From Dublin they sailed for Cumberland, where they remained about two years, George Rooke steadily obeying the divine command to go forth, when he believed it was issued to him. In a journey to Scotland, he was accompanied by a valuable elder, Jonathan Bowman, and they were usefully engaged in stirring up the few Friends there, to support the testimonies of their religious profession: a duty which had been too much neglected. He thus relates a circumstance which occurred on their return: "Coming to a place called Killy, on the borders of England, we lodged there, and having some victuals dressed for our supper, we sate down to refresh ourselves; and waiting upon the Lord to feel the motion of life, I was opened to give thanks to Him for his providence, that had attended our travel, as also for the mercies that we were about to receive. And the woman of the house, being a Presbyterian, seemed to be mighty well pleased that such men were come to her house; but her husband said he never heard so much from any of our people. 'What people are

they?' said his wife. 'They are Quakers,' said he. 'Nay,' said she, 'they are Presbyterians.' 'Nay,' said he, 'but they are Quakers.' 'But are you Quakers?' said she. 'Yea,' said I, 'they call us so.' 'Then,' said she, 'I will not eat with you.' She then began to run out against us. So, after we had done supper, I began to talk with her very mildly; and she was so far reached, that she became very loving. Thus the Lord makes way for his truth, in those that seem to oppose it."

In 1693, George Rooke settled in Dublin for the remainder of his life. He and his wife sold their estate in Limerick, to enable them to follow business; and though diligent in providing for the maintenance and education of an increasing family, he slackened not in his zeal for the promotion of piety. He was much concerned on account of the affirmation, which the legislature, kindly yielding to their religious scruples, had granted to the people called Quakers, to be accepted instead of an oath. The first form of this was not easy to the minds of many Friends, because the sacred name was mentioned therein: they were, therefore, not satisfied to avail themselves of it, and this exposed them to a continuance of suffering. However, in course of time, such a one was granted as was to the satisfaction of all. In his travelling by the sea-coast, George Rooke was earnest in advising Friends "against any clandestine way of dealing, whereby the government is defrauded, and the fair dealer is hurt."

In 1737, George Rooke lost his beloved wife, of whom he gives the following testimony: "She was a careful and loving wife, and good help-meet, both in things temporal and spiritual; always willing and ready to help me forward, when I found a concern and drawings to travel abroad in truth's service; and, in my absence, was very diligent in taking care of the family and prudent management of our outward affairs, as also in a circum-spect conversation, and tender, motherly advice to our children, for their good; and was troubled when she saw any of them, or others, who descended from religious parents, and were educated in the profession of truth, take liberty in conversation, habit, or speech, contrary to the holy principle we profess; exhorting them to mind the truth in themselves, whereby they might be preserved from the hurtful conversation, and foolish fashions of the world, in apparel or otherwise. She was visited with a lingering sickness for several months before she died, and preserved in much patience and innocency, as a child; and was glad to see honest Friends, who came in love to visit her, though at sometimes so weak of memory, that she could not distinguish them by name. And as she lived in the fear of God, I have ground to believe she died in his favour, and is at rest from all her troubles, and various exercises which had attended here.

"She quietly departed, the 17th of the 7th month, 1737; and was decently interred in Friends'

burying-place at Cork-street, the 20th of the same, aged near eighty-four years; and many friends and neighbours accompanied her corpse to the burial, among whom she had lived in love and good esteem.

“GEORGE ROOKE.

“Earl Street, in Dublin, the 20th of the 12th month, 1737.”

With this, the testimony given forth by the women's meeting of Dublin fully concurs; mentioning her as a mother in the church, whose exhortations in meetings of discipline were weighty and lively, recommending to faithfulness in support of our ancient testimony; for truth, she said, was the same as ever.

At this time, his only daughter, Rachel Carleton, a widow, lived with George Rooke, and, with her children, comforted his declining years, while he waited patiently for the termination of his long journey through this world. Beloved by all ranks, and all ages, he was often surrounded by the little children of his neighbours; who, accosting him as a grandfather, looked up with delight to his benign countenance. If it happened, which it seldom did, that he was treated with unkindness, he bore it calmly, forgave, and seemed to forget that such a circumstance had occurred.

Thus he lived, in the enjoyment of tranquillity,

till, in his ninety-first year, a pleurisy, in a few days, put an end to his long and exemplary life.

*Extract from the Testimony from the Quarterly Meeting of Leinster province, concerning George Rooke.*

“He was a very diligent attender, not only of meetings for divine worship, where he was particularly exemplary in observing the hour appointed, but also of those for discipline; and was scarce ever absent (unless when engaged in travelling elsewhere in truth’s service) from the province and quarterly meetings, until disabled by infirmity of body.

“He was a man of good understanding, though but little school learning; of a sweet temper; in conversation pleasant and affable; an affectionate husband and father; a frequent and sympathizing visiter of the sick. He was a diligent and faithful minister, and his labours were often crowned with success, to the convincement of many, (some of whom proved serviceable and eminent in the church,) and to the edification and establishment of others.

“In the exercise of his gift he was clear, solid, and lively, even unto extreme old age; in prayer, living, reverent, weighty, and concise; in his deportment, meek and humble, not elevated by his gifts and good services; a diligent reader of the holy scriptures, and, in his preaching, a faithful

quoter of them; tender of the glory of God, and of the honour of our holy principle.

“ He retained his integrity, as well as understanding and memory, to the last; and expired the 7th of the 12th month, and was buried in Friends’ burying-place, in Dolphin’s-barn Lane\*, Dublin, the 10th of the same, in the year 1742, being the ninety-first year of his age, and about the sixty-seventh of his ministry.”

From “Rutty’s Rise and Progress;” from “Testimonies of public Friends;” and from George Rooke’s Journal, in MS.

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*From George Faulkner’s Dublin Journal, 1742.*

Last Monday night died, much lamented, in the ninety-first year of his age, Mr. George Rooke, senior; and on Thursday his corpse was conveyed from his own house, to the Quaker’s meeting-house in Meath-street, with great solemnity, and from thence to their burying-place in Dolphin’s-barn Lane, attended by great numbers of his friends, and other people. He was an eminent preacher among the Quakers, about seventy years. The evenness and sweetness of his temper; his uniform, steady, virtuous life; the excellence and purity of his manners, and his universal goodwill to mankind, made him not only esteemed and beloved by those of his own persuasion, throughout Great Britain and this kingdom, but by all others who had the happiness of his acquaintance.

\* Also called Cork Street.

## MARY GREER.

MARY GREER, of Ulster province, born in 1670, is thus testified of by the meeting of Lurgan: "That she was much esteemed for her exemplary life and conversation: her appearances in the ministry conveyed comfort to the serious mind, though her words were not many. She was diligent in the attendance of the meeting to which she belonged, and also general meetings; visited, as a minister, some parts of her native land and England, and paid a general visit to Scotland.

As a wife, a mother, and a neighbour, her conduct was worthy of imitation. Endowed with a natural sweetness of temper, she exerted its influence to preserve her children and servants in humility and industry, and her heart and house were open to her friends.

Her last illness was short, and she spoke but little; yet that little was consonant with her life: it was expressive of her desire that her children might live in love with one another. She died in the year 1742, aged seventy-two, a minister thirty-seven years.

From "Testimonies of public Friends deceased."

## JOSEPH WARING.

JOSEPH WARING was born in the county of Wexford, in the year 1669. At twenty-three years of age, hearing the ministry of William Edmundson, and believing in the truth of the doctrines which were preached, he joined himself to the society of Friends.

In 1726 he became a public preacher himself, having long been one, in silence, by his example. His temper was sweet, his conversation pleasant: he reprov'd with meekness, was cautious of giving offence, loved peace, and endeavoured to promote it, desirous that all should dwell together in unity. He was watchful over himself, and fearful of being drawn away from this watchfulness, even by what some would call small indulgences.

He was a husband and a father; and, in a good old age, he died regretted, as he had lived beloved, the 23d of 9th month, 1743, aged seventy-four. A minister seventeen years.

From the Testimony of Monthly Meeting, county of Wexford.

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## MUNGO BEWLEY.

MUNGO BEWLEY, son of Thomas and Margaret Bewley, of Woodhall in Cumberland, was born in the year 1677. He manifested in his early years a fervent zeal for the attendance of divine worship; and amongst his papers was found one addressed to his master; in the time of his apprenticeship, earnestly requesting that he should have his work allotted to him, that he might make preparation for, and be at liberty to attend the week-day meeting; or that he might be allowed to pay for the time thus spent, when the term of his apprenticeship should be expired.

He came into Ireland, and settled within the compass of Edenderry monthly meeting; soon after which he appeared in public as a minister, and freely devoted himself to spend and be spent for the promotion of piety in the earth; being diligent in the exercise of his gift, both at home and abroad; and, on this account, travelled in England, Scotland, and Wales; also in Holland and America. While in America, in the year 1733, his wife died, which was a deep and sore trial. He was careful in the religious education of his children, and walked before them an example of humility, firmness, and integrity. He was of a liberal disposition, and sympathized with the afflicted; kind

to his neighbours, upright in his dealings, and industrious in his business. He was much engaged in transacting the discipline established in the religious society to which he belonged, careful in forming a judgment of what was for the good thereof, tender over the well-meaning, but prompt to discern those who were more in show than substance.

His desire that he might hold out faithful to the end was fulfilled; and the day before he took his last illness, he bore a lively testimony in the meeting of Edenderry. The next day, being at his nephew Benjamin Wilson's, he complained of indisposition, and prepared to return to his own house, a few miles distant. His niece, alarmed at the alteration in his looks, sent a person to accompany him home. His illness increased on the way so much, that he needed support to prevent his falling from his horse. In three days he peacefully departed this life, the 3d day of 3d month, 1747, in the seventieth year of his age.

His son, Thomas Bewley, was highly esteemed in the religious society to which he belonged, and in which he held the station of an elder. He was a tender husband, affectionate parent, and kind master. He died in Dublin, the 5th of 3d month, 1795, aged seventy-three.

From "Rutty's Rise and Progress," and "Testimonies of public Friends deceased."

## GEORGE BEWLEY.

GEORGE BEWLEY was born in Cumberland, in the year 1684. His parents, George and Mary Bewley, were of the society of Friends, persons of great worth and sincerity of heart, who endeavoured to live according to what they professed, and to train their children to walk in their steps. In the seventh year of his age, George Bewley was susceptible of religious impressions. He loved to attend meetings, and therein his young heart was melted with a sense of the goodness of his Maker; and he feared to yield to the allurements of play, because he was thereby diverted from those contemplations which afforded him the truest enjoyment. The instances are not so rare as some may imagine, of little children thus coming to their Lord. The pure, innocent mind, attracted by the love of what is good, may retain that feeling, if it be not dissipated by the examples around. When he was reviled by his schoolfellows, and told that he was not a Christian, he considered this imputation meant that he had not received the rite of outward baptism; and was fully satisfied that inward grace was sufficient, without any visible sign, and that the baptism of Christ was of a spiritual nature.

He passed through childhood careful of his

words and actions, grieved when he felt any loss of that innocency from which sprung his sweetest enjoyment; and, when separated from his pious parents, longed to return to their protection. He was removed from them at the age of fourteen, being placed in Dublin as an apprentice. In this large and populous city he was preserved from the surrounding snares, by the holy fear which dwelt in his heart—the fear of offending his Maker. He was careful to fulfil his duty faithfully to his master, and to be diligent in his service; yet he was restrained from using many unnecessary words in the way of trade, remembering and feeling, that, “in the multitude of words there wanteth not sin;” and when his watchfulness in this respect relaxed, conviction and repentance followed. His correspondence with his own family strengthened his good resolutions, and he walked quietly along in a retired path, till, by associating with young persons less serious than himself, he was induced to indulge in the gaiety of youth; and though preserved from gross evils, he lost, by degrees, much of that circumspection wherein safety consists, and began to account those things trivial, which, in their consequences, are important.

At this time a meeting was appointed for young persons; and before he went to it, George Bewley considered whether his appearance was conformable to the advices of Friends; intending, if reproved for any latitude therein, to justify him-

self by argument. But in that meeting he was fully convinced, that the care of faithful Friends, even in those minor matters, was for the good of the young, whose duty and interest it was to condescend to those who had a clearer sight of the dangers to which that season of life was incident, than their inexperience could be supposed to possess; and that the disregard of our testimonies, in those respects, was injurious to the simplicity of the profession, and often proved an inlet to greater evils. To use George Bewley's own words: "Great was the care and concern of faithful elders in those days, in the city of Dublin, for the preservation of the young generation out of the evils that are in the world: they were good examples to us, and often advised and admonished us for our good, not only in family visits, but at other times; and we generally received their counsel well, and were thankful for it, and the well-inclined were helped thereby. There was a large meeting in that city then, and many worthy ministers and elders; and Friends there were a plain, humble, self-denying people, and had a great regard to the advice, rules, and precepts of the ancients, and were zealously concerned to observe them. And in a good degree truth prospered, and Friends were comforted in the Lord, and encouraged to follow him faithfully, and were greatly concerned that their children and families should do the same."

After this, in a time of sickness, George Bewley

was brought very low in his mind; reproaching himself for the ingratitude to that Power which had followed him from childhood with mercies and with judgments; and very desirous was he to be restored to health, still more to be restored to peace, covenanting to be more careful for the remainder of his life. His desire was granted, and his covenant kept.

After serving his apprenticeship, he visited his parents; and, on his return to Ireland, entered into the employment of Joseph Hoare, of Cork, being cautious of entering into business on his own account too soon, and desirous to obtain more experience. Of Joseph Hoare he says: "He was an honest, good-natured, generous friend; his service was very agreeable to me in many respects; and I had liberty to attend meetings, both on first and week-days, which was a great satisfaction to me."

George Bewley was invited to sit in the meetings of discipline, and observing the diligence and care of faithful elders, he was glad of their religious oversight, and his heart joined with their labour of love. Nor was he satisfied that his own outward conversation and appearance were orderly, but was concerned that the work of God should be carried on in his soul. He loved the company of pious persons, and of those who came in the love of the gospel to visit their brethren. Of these, from the year 1706 to 1713, one hundred and eight came to visit Cork, most of whom

were from England; and when George Bewley accompanied them, as he often did, to adjacent meetings, a great fear and care rested on his mind, that he might not, in the least degree, do any thing which should lessen the weight of their services.

He continued with Joseph Hoare till 1712, when he took to wife Blessing Fennell\*, of Youg-hall, who, he says, "proved a pious woman, and a true help-meet to me, both inwardly and outwardly."

In 1713 he felt a necessity laid on him to speak a few words in meetings for worship, in which he was encouraged by his friends; and he says: "I was greatly concerned to walk agreeable to what I said in words, both in conversation and in my trade and business; and a care was on my mind to avoid the hurtful and unnecessary incumbrances of this world, in which concern my wife joined me." He now found himself united with his elder brethren, in that engagement on behalf of others, the benefit of which he had himself experienced; and in the year 1714, was invited by them to join in visiting the families of Friends.

In the year 1721, he had the satisfaction of entertaining at his own house, his venerable father, then eighty years of age; and afterwards of accompanying him, in religious visits, to some

\* Daughter to William and Blessing Fennell, and grand-daughter to Robert and Deborah Sandham.

meetings in Munster and Leinster. These services performed, his father returned home, and, about four years afterwards, departed this life.

In 1722 there was a rumour of a conspiracy in favour of the Stuart family, and it was believed that persons disaffected to the existing government, enlisted men and sent them to France, to assist in a purposed invasion. Notwithstanding their well-known peaceable principles, examinations were lodged against George Bewley and Thomas Beale, by two men, who, it was afterwards discovered, had they succeeded in their villany in this instance, would probably have gone greater lengths, having had a list of several other Friends, against whom they were prepared to inform. George Bewley and his friend heard, with great surprise and indignation, the accusation, which represented them as united with those who intended to subvert the government, of meeting secretly for that purpose; and the time and place of their thus meeting was sworn to. Although they were conscious of their own innocence, and believed that the justice who took the examinations considered them guiltless, they were not quite free from alarm, as many persons in the nation had suffered death on this charge. The reward for conviction was so considerable, that it was supposed some had most wrongfully been sacrificed to the avarice of base informers, and they knew not but this might be their own case. However, George Bewley recollected that he had been



from home at the time his enemies had fixed upon to represent him concerned in this conspiracy; and by the post-mark and date of a letter to his wife, he convinced the magistrate that, on the day on which he was accused of holding the treasonable meeting, he was fifty miles from Cork. The informers having by some means heard of this, secured themselves from the punishment which their perjury had incurred, by a hasty flight.

George Bewley was engaged in frequent visits to the meetings of Friends in this nation, and sometimes in Great Britain; and he says: "When I was at home, I was diligent about my outward affairs; and it pleased the Lord to bless my industry, and increase business, which seemed to require more constant attendance; yet it became my concern to order my affairs so that they might not hinder me nor my family from constantly attending meetings for worship, both on week-days and first-days; and I was diligently concerned to keep out of the unnecessary incumbrances of the world, being afraid lest they should hinder me from visiting my brethren, when the Lord moved upon my heart to see how they fared. In this I found peace and great inward satisfaction, and was made sensible, that 'Godliness with contentment is great gain;' and though the leaving of outward affairs may sometimes seem a loss, yet the Lord is sufficient to make up all to those who are truly

devoted to serve him, it being his blessing that maketh truly rich."

Thus this exemplary man pursued his course; and when infirmity of body came on him, was prepared to receive what might be called evil from the hand of his gracious Lord, who had so often dispensed good to him. He was afflicted with great weakness of his limbs; and, in the year 1746, went to Bath, by advice of his physicians, where he grew worse, and returned home in a hopeless state as to his health of body; but his dependance being on the Physician of value, the unfailing Friend, his desires that his sufferings might be sanctified to him, and patience given to endure them, were granted, and after some time he gradually and unexpectedly recovered the use of his limbs, which he had lost. Though he continued infirm, he attended meetings while he was able; and when increasing weakness prevented, he pressed it upon those who came to visit him, to do their day's work in the day-time; recurring to the examples of ancient Friends, in their diligence in attending meetings. It was a comfort to him that he had not neglected this; but he found all little enough, and that he had only done his duty therein. Those expressions were uttered with a tenderness of spirit which affected those who heard him.

He was preserved in great patience and resignation, yet desired, if consistent with the divine will, to be removed to "where the wicked cease

from troubling, and the weary are at rest;" saying, that he found, in the time of his greatest weakness, the Lord near to support him.

He departed this life, at the age of sixty-five, in great peace and quietness, without a sigh or groan, the 11th of 12th month, 1749.

For an account of the dying expressions of George Bewley's daughter Mary, who died in the 8th month, 1730, in her sixteenth year, see the seventh part of "Piety Promoted."

From "Testimonies of public Friends deceased," and "George Bewley's Journal."

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## WILLIAM SPROULE.

WILLIAM SPROULE was born at Toberet, in the county of Westmeath, in 1674, of honest, religious parents, who educated him in the profession of the Church of England. He was inclined to virtue in early youth, and strict in attendance on public worship; yet he became dissatisfied therewith in his mind, and his father observing this, recommended him to the bishop, and others of the most eminent clergy, with whom he had many conferences, but to little satisfaction; for he found

the performances which they recommended had not contributed to his peace. He therefore betook himself to reading the Scriptures, to retirement, and meditation, in which he felt comfort. Being acquainted with some who belonged to the religious society of Friends, and esteeming them, he was desirous to be further informed of their principles; and with this view he went to some of their meetings, and increased his intimacy with them, till, believing it right for him to unite with them in religious profession, he informed his father thereof, who affectionately told him that, if he really thought it his duty to do so, he gave him his free consent, and wished it might contribute to his peace of mind.

Some years after he married amongst Friends, and settled in the town of Athlone; where his Christian-like life and becoming deportment, gained him the love and esteem of all ranks of people. About the year 1730, his mouth was opened in the ministry, in which his services were very acceptable. He visited some meetings in the neighbouring provinces, was freely given up to the duties of the religious society of which he was a member, and was particularly useful in family visits.

William Sproule bore a painful illness with much patience and resignation; and, sensible to the closing period of life, he quietly departed, the 23d of 3d month, 1751.

From "Testimonies of public Friends deceased."

## JONATHAN BARNES.

JONATHAN BARNES, born in 1696, joined the society of Friends about the 23d year of his age. He had been a lover of dress, but became an example of plainness and circumspection, and, after some time, a minister; and was concerned to visit divers parts of this nation, and also England and Scotland, with his worthy kinsman John Ashton. He was an upright man, serviceable in supporting the discipline, yet unassuming and lowly-minded; cheerful, but not talkative; and in that good service of visiting families of Friends, he was eminently useful. He ruled well his own family; was esteemed in the country, being industrious, prudent, and benevolent. His house was open to his friends, and he rejoiced to entertain those engaged in ministerial labours.

In the latter part of his life he was afflicted with bodily infirmity, and often went to meetings in great pain. The day he died, he said, with much sweetness and tenderness, "The God of Abraham, Isaac, and Jacob, is my God: he called me when I was in the wilderness. I have often read, O death, where is thy sting? but now I can speak of it by experience." After which, lying in great stillness, he quietly breathed his last, the 18th of 5th month, 1751, aged fifty-five.

From "Testimonies of public Friends deceased."

## ROBERT RICHARDSON.

ROBERT RICHARDSON, who was born in 1668, was a Friend much esteemed in the province of Ulster. The testimony concerning him states, that he joined the society of Friends, and led a life consistent with the principles they profess. His appearances in the ministry were not large, but accompanied with the evidence of having a divine command therefor.

He was zealously concerned for the prosperity of that religious society to which he had joined himself, and lamented when he saw its members deviating from its precepts. And, having lived circumspectly, when his long life was about to close he could triumphantly say, "Now I know that my Redeemer liveth: glory and honour to his name for evermore." He died in the year 1756, aged eighty-eight; a minister near twenty years.

From "Testimonies of Public Friends deceased."

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## ANNE HART.

ANNE HART, born in 1671, was educated among the Baptists; but when this people, to avoid persecution, discontinued meeting together in their place for worship, she became thoughtful and greatly troubled thereat; and observing that the society of those called Quakers did not shrink from suffering, she went to one of their meetings, and was so reached by the visitation of truth in her own mind and their lively ministry, and finding the slanders raised against them were false, that, at the tender age of thirteen years, she made choice of their profession, and joined herself in religious communion with them.

Her residence appears to have been in Cork. She spoke as a minister acceptably, and to edification; and, during the illness which terminated her life, gave good counsel to her friends; desiring them to be weighty in their meetings for discipline, and give judgment impartially, without favour or affection. She related to them some of her religious experience, in an affecting manner. She was esteemed and beloved; and departed this life, at the age of eighty-six, in the year 1757.

From "Testimonies of public Friends deceased."

## ELIZABETH BALFOUR.

ELIZABETH, the daughter of James and Sarah Tomey, of Limerick, was born in the year 1717. She was, by walking in the fear of the Lord, which is the beginning of wisdom, co-operating with the great advantage of a religious education, preserved in her early years from the follies incident to youth; being a dutiful child, and a joy and comfort to her parents, and, by her example and advice, fitted to guide the younger branches of the family.

About the twenty-second year of her age, she believed it required of her to declare, in public testimony, those truths which she would rather have chosen to continue to inculcate by her quiet walking in private: yet, hard as it was to her nature thus to expose herself, she found that in submitting to the command, she could alone find peace, and therefore gave up to it. In her ministerial capacity, she visited the meetings of Friends in this nation, some parts several times: also the south-west parts of England, in company with Elizabeth Pease. Her ministry was plain, living, and powerful. She was also serviceable in meetings of discipline, and in family visits; a work she much approved of, and which she entered upon with awfulness and fear, sensible that Divine Wis-



dom alone can qualify for the faithful performance of so important an engagement.

She married Archibald Balfour, a worthy elder of Waterford, who testifies that, "in the station of a wife, she was tender and sympathizing beyond what can be expressed in words, or ever understood, except by those who have been favoured with such a blessing."

Yet, pious as was her life, the prospect of death was to her very awful; and, weeping bitterly, she said, "My pain and weakness is so great, that I think I cannot hold long: I am so distressed and poor in mind, that I fear I am not prepared for it." But this cloud passed away, after some painful days of inward conflict, and she then said, "Not my will, but thine, O Lord, be done. Now death seems near, and I am willing, having got an evidence of eternal peace."

Her dying advice and her fervent prayers flowed as streams of consolation, to those who mourned for their impending loss, and beheld her extreme suffering. "This is hard work," she said: "the affliction of this body is very great; and it is an awful thing thus to look the Almighty in the face; yet, through mercy, I am free from any guilt that I know of. Oh! if it be so dreadful for those that have led pretty circumspect lives, what will become of those that are loaded with the guilt of sin? If the righteous scarcely be saved, where shall the wicked and ungodly appear?" Adding, "And there is no mortal tha

can give any help to remove the guilt of sin, at such a time as this; so let none deceive themselves with such notions, for, if they do, they will find it a deceit."

Her desire for a suspension of pain before her departure, was mercifully granted; and it is believed she entered into that rest which is prepared for the righteous. She departed this life the 1st of 8th month, 1758, aged forty-one.

From "Testimonies of public Friends deceased."

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## SAMUEL WATSON.

SAMUEL WATSON, born in the year 1686, was the worthy successor of his honourable father, John John Watson, [see p. 125.] He succeeded him, not only in his outward possessions, but in supporting a character, and holding forth an example, which obtained general esteem and love. Blessed with the great advantage of a religious education, he became sensible, even in his childhood, of the precious influence of divine goodness; and grew up in sobriety, circumspection, and in the favour of God and good men, being preserved, through

the dangerous path of youth, from the evils that are in the world.

In 1709, he married Susanna Nicholson, with whom he had previously formed a friendship, founded on the firm basis of mutual esteem and similarity of sentiment; each having, in the morning of the day, chosen the path of self-denial—that path which leads to peace. The union of such minds, as might be expected, was productive of great comfort to each other, and of unspeakable advantage to their children; for whom their hearts, when sitting in retirement with them, were often poured forth in desire for the preservation of the beloved objects of their solicitude.

In the year 1712, Susanna Watson appeared as a public minister. Her reluctance to yield to this requisition of duty, cost her much distress of body and mind. Her health did not permit her to go much from home, but a service, more trying to her delicate, timid nature, than paying religious visits to her friends, was required of her; and her inward conflict on this account was great, and materially affected her health for some time. She at length yielded submission to this duty, and, in consequence, went to the public worship-house at Fenagh, while the clergyman was officiating. When he had done, she stood up, and addressed the congregation, directing them to the true teacher, and exhorting them to accept the offers of salvation through Jesus Christ. She was heard with attention and respect, and returned home,

rewarded with that peace, which was the consequence of her obedience. She had, before the performance of this service, laid her concern before some of her experienced friends, who encouraged her to fulfil that which they, as well as herself, believed was required of her. Thus faithful to her duties, public and private, this exemplary woman was preparing to enter the kingdom of rest. Her illness was lingering, and when her weakness was great, she attended the quarterly and monthly meetings. Her infirmity increasing, Friends met with her in her own house; and when not able to walk, she was carried down stairs to sit with them. Far beyond all sublunary enjoyments, she felt the evidence of her future happiness, and removal of all doubts, which she expressed with trembling and tears of gratitude to, and admiration of, the condescension and mercy of her gracious Redeemer. In her last sitting in meeting, she bore testimony to the all-sufficiency of the divine power, and pressed it upon those present to serve the Lord above all, in which they would find their great advantage at the close of life; and concluded thus: "You cannot serve God and the world." She lived but one day after this; and when her mourning husband enquired if she had any thing on her mind respecting him or her children, she paused, and replied: "God is all-sufficient for thee and thine: I doubt not but you will do well." She said little more: her thoughts seemed much withdrawn from all earthly objects, and she quietly

passed away, the 2d of 4th month, 1726, in the thirty-ninth year of her age.

Bereft of the wife of his youth, and the mother of his children, Samuel Watson was supported under this close trial, by the merciful hand that in wisdom had ordained the stroke which severed this dearest earthly tie. Continuing watchful over his own conduct, and distrustful of his own resolutions, relying on Him who could alone enable him to keep them, he became more and more an example of pious circumspection, and therefore qualified to impart counsel to others, and acceptably to fill the station of an elder.

His second wife was Abigail, the widow of John Boles, who, when a maiden, by name Craven, was engaged in public ministry, and travelled with Elizabeth Jacob, through Scotland, in the year 1712. After her marriage with John Boles, she visited the American continent, leaving home in the year 1725, and returning in 1727. She was five times in England on a religious account, and frequently engaged thus in her native land. Her services were very acceptable: she was not only highly esteemed for her eminent services in the ministry, but for her pious life and conversation in her own family and neighbourhood. She was of a frank disposition, and a courageous spirit; not afraid to reprove those who deserved it, of what rank soever. Simplicity and humility were conspicuous in her character: she desired not ap-

plause; was ready to give way to others, and to prefer them to herself. She encouraged the youth to obedience to their good Master, and was fervent in prayers on their account, and, for herself, that she might not dwindle in old age. She was bountiful to the poor, and often, when on family visits, discovering wants among Friends in low circumstances, which they were not willing to make public, she assisted them privately. She had no children; but to those of both her husbands, she was as a mother, who entirely won their love. Devoted to the will of her heavenly Master, and finding herself released from engagements to travel abroad, about a year before her death she was sensible that her departure drew nigh; and, saying she found her work was done, and nothing in her way, resigned herself to endure patiently her bodily infirmities. They were great, so great that she earnestly longed to be released from painful life, yet saying: "The Lord's time is the best." Like her worthy predecessor, she attended the meetings held in her house; like her was carried down stairs to sit in them, when unable to walk; and, like her, was enabled to exercise her gift in them, when enduring great weakness, being "strong in the Lord, and in the power of his might." She was engaged in prayer about two hours before her departure, and then quietly expired, as one falling asleep, the 11th of the 11th

month, 1752, in the sixty-eighth year of her age, and fortieth of her ministry.

Samuel Watson's testimony concerning her thus concludes: "She was exemplary in her family, for diligence and industry; helpful to the poor; a tender, affectionate wife to me, and mother to my children; and such a sweet harmony subsisted to the last, that I do not remember ever any difference between them, nor an angry word. I may truly say, she was made a blessing to me and mine, and many more; and, as we were truly united together, in the bond of love and life, we were many times made one another's joy in the Lord: so that her loss to us is great, but her everlasting gain."

A third time Samuel Watson entered into the married state. He took to wife Deborah, the widow of Henry Fuller, and daughter of John Barcroft.

He was deservedly esteemed for his usefulness in civil as well as religious society; and in his general services, his services in his own monthly meeting, or in his more private conferences with his friends and family, it was apparent that he dwelt near the fountain of divine excellence. He often desired, in his declining years, when his natural strength and faculties gradually decayed, that he might never survive the inward sense and feeling, of that which is the life of the soul. Thus peacefully he lived, thus peacefully he died, at his

house at Kilconner, the 14th of 5th month, 1762, aged seventy-six years.

From "Piety Promoted," 8th Part; from the Testimony of Carlow Monthly Meeting; and from accounts given by his family.

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### ANNE GRUBB.

ANNE, the only daughter of William and Mary Willan, was born at Lambstown, in the county of Wexford, in the year 1688. Her mother's name had been Watton, she was a native of London, and incurred the displeasure of her parents, by joining the society of Friends; in consequence whereof she came into Ireland, and was received into the family of John Tottenham, a member of that society, residing in the county of Wexford, where she remained till her marriage with William Willan.

Their daughter Anne was married at an early age to John, son of John and Elizabeth Grubb, of Annis, county of Kilkenny. They lived on a farm at Meyler's Park, near Ross, where, it appears, they were comfortably settled; and meetings were frequently held at their house, to which several of their religiously-disposed neighbours came. This



drew upon them the displeasure of the clergyman of the parish, which he made them feel, to their temporal inconvenience. A person who was also of the society of Friends, a man of property, seeing how much this industrious man was harassed, encouraged him to take one of his farms, and to remove to the county of Tipperary. John Grubb was persuaded to do so; and the Friends whom he left, in their certificate to the county of Tipperary monthly meeting, dated 27th of 5th month, 1719, testified of him and his wife, thus: "They behaved themselves orderly in their conversation, and were members of our men's and women's meeting\*, and of service amongst us, particularly in the quarter where they are now missed; and were well beloved by Friends, and of a good report in their neighbourhood, and their continuance amongst us was very desirable."

On their leaving Meyler's Park, the meeting occasionally held at their house dropped, and they had reason to believe that their removal had been made without due consideration—without waiting to know the will of Providence concerning them, who had cared for them in their setting out in life; and that, in their leaving their late residence, they were influenced by a desire to shun those persecutions under which he was able to support them.

\* The meetings for discipline were not, at that time, in Ireland, open to all the members of the Society, as, for nearly the last fifty years, they have been, but only to such whose conduct was most exemplary.

They had been but a short time in their new abode, when a variety of calamities overtook them: a barn, which they had built, fell down; their springing crops were devoured by an insect, and perished before the time of maturity; a severe winter came on, many of their cattle died, the remainder was seized for rent: they left the farm, and experienced the distresses of poverty. Discouraged by those losses, John Grubb accepted the offer of a merchant in Waterford, to go to America, and there superintend the building of a ship. On the passage he observed conduct deserving reproof, in the captain of the vessel in which he sailed, and he accordingly reproved him. The captain, enraged, swore he would be revenged on him for his interference. The afflicted man, while away from his family and country, was thus exposed to the fraud or violence of one who declared himself his enemy.

Meantime, his excellent wife exerted the energies of her body and mind, to support her children; yet, encountering the difficulty of narrow circumstances, and nursing twin babes\*, she was diligent in her attendance of religious meetings. One day she omitted this duty, but the conviction that she had erred in this omission was so painful, that she was careful not to repeat it; and her deportment in those assemblies, bewrayed that her mind was centered in divine contemplation.

\* Benjamin Grubb and Anne Sparrow.

Elizabeth Fennel, (then Pease,) a minister much esteemed, touched with sympathy for this afflicted friend, paid her a visit. It was a time of great distress in the land; and, on her way, she saw a man lying dead, who had apparently perished through want. She found Anne Grubb and her children in a very poor cabin, and with the marks of great poverty about her; but was instrumental in comforting her depressed mind, by thus addressing her: "The case of Naomi came before me; and though it may appear to thee, as it did to her, that the Lord hath dealt bitterly with thee, yet his love and mercy are underneath, and will be manifested to thee and to thy children."

This prophecy was fulfilled: her industry, and the industry of her family, was blessed, in process of time, with the fatness of the earth; their chief desire having been to obtain the dew of heaven. But, for a considerable season, the good mother struggled through difficulties, looking towards the cheering prospect of her husband's return. That return, however, was impeded by circumstances of an afflicting nature. The offended captain had too well kept his promise of revenge: when he came back to Waterford, he represented John Grubb to his employer, as having built his ship unnecessarily large; adding other charges, which induced the merchant to withdraw his affairs from his hands, without furnishing him with the means of fulfilling the engagements entered into. Therefore, while John Grubb planned a settlement in

that country for himself and his family, he was thrown into prison for the debts contracted in the course of his employment. Conscious that he was acting with integrity, this was a blow as unexpected as unjust. His future prospects were all clouded; and when, at length, he returned to his native country, producing certificates from several magistrates of the county of Burlington, also from the monthly meetings of Friends of that place, testifying his honourable conduct and diligence in the service of his employer; yet this employer, notwithstanding, refused to pay him for his services. A few months after he had rejoined his family, an inflammation of the lungs, in a short time, removed this afflicted man from them and from life, in the year 1730.

On the widow again devolved the care and support of her young charge. She was successful in the management of a farm; her circumstances became more easy, and she was enabled to exercise hospitality to her friends, and benevolence to the poor; virtues which she possessed in an eminent degree. Her activity was a means of preserving her in general good health, during a long life; and, about the age of seventy, she has frequently walked, or rode single on horseback, to meeting at Clonmel, feeling but little of the infirmities of age. She was confined to the house for several months before the termination of her valuable life. She felt her end draw nigh, with calm fortitude; expressed something of the comfort she felt in reflecting that she had not neglected her

religious duties, particularly the attendance of meetings; earnestly recommended to her children the care of her orphan grandson\*; and passed quietly away from this world of trial, in the year 1765, aged seventy-seven.

From MS.

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## GHARRET VAN HASSEN.

GHARRET VAN HASSEN, an ancient Friend of Dublin, born in Holland, about the year 1695, was a signal instance of the mercy and long forbearance of a gracious God; having been favoured with a divine and powerful visitation, about the fortieth year of his age, and thereby reclaimed from a state of unregeneracy and sin, witnessing true repentance. He joined in society with Friends, and his relation of this event may be given in his own words, the reader making allowance for the language, learned late in life: "It came to pass, that, in the fortieth year of my age, that I left Holland, and came to England, in order to take shipping at London for Philadelphia, there to settle. The week I intended to set out, I was

\* John Taylor.

taken with the gout, which I never had before; and before I was recovered, the ship went out, and left me behind. Within two weeks after, it was in the newspapers that this same ship was lost, and all that were in it. Oh! that such a deliverance may be as a seal upon my mind. From London I removed to Colchester, and there settled, working at my trade, which was wool-combing. I joined with a Dutch society, which was in this place, where the minister preached in my own language. And it came to pass, one day, after our society broke up, in the way towards my lodging I came near the meeting-house of the people called Quakers; and seeing people standing in the yard, with their hats off, I went in and stood amongst them, as near to the door as I well could, and heard the voice of a woman in prayer; which so affected me, that I wept bitterly, and in that frame went to my lodging. The next morning I went to the minister of our society, and said to him: ‘Sir, something is the cause of my coming to you.’ He asked me what it was? Then I said: ‘Sir, I never remember to have shed a tear under all your doctrine; and yesterday I heard a woman, not understanding a word she said, yet it made such an alarm in the book of my conscience, that if I was to die this night, I fear I am not fit for God nor his kingdom. What, Sir, (said I,) can be the meaning of this?’ To which he replied: ‘The woman is a witch, and has bewitched you.’ Upon this I asked what this people were? Then

he asked me if I had a mind to be a Quaker? I answered: 'Nay, God forbid; but before I go to heaven I must be a good Christian.' To which he replied: 'Then you must not go among them, for they are not Christians.' Then, immediately, that text of Scripture came before me, That darkness hateth the light, because your deeds are evil. He parted from me in great anger; and, the succeeding week, I went to the Quaker's meeting, when a public Friend, called Sarah Lay, stood up and spoke a few words. But I could not understand one word, being a stranger to the language; neither did what she said affect me. And so I came back out of the meeting, concluding in my mind to go the next week; but if the woman was not then there whose voice affected me the week before, I resolved never to go again. The next week, according to intention, I went again; and, in a short time, Mary Wyatt (then unknown to me) came in, and soon after kneeled down to prayer. Then, being greatly affected, I cried, in secret: 'What a pity it is that all the world is not of one language! If so, I should know what this woman saith.' From henceforward I have continued amongst Friends, and am now, at the time of writing this, in the fifty-eighth year of my age; about eighteen years from the time of my conviction."

Being, through faithfulness, led in the paths of piety, and love to God and men, he became a minister, and was a fervent labourer, zealous in his testimony against the inordinate love of the world,

affectionately tender to the youth, and solicitous for their preservation from the temptations incident to their time of life.

In the year 1737, Gharret Van Hassen came to Ireland; and, for the most part of his remaining time, resided in Dublin. He visited the meetings of Friends in Great Britain; and, in the year 1747, performed a visit to most, or all the families of Friends in Ireland, and also to such as had incurred the censure of the society; in which labour he was well received, for his heart overflowed with charity.

Simple in his manners, and unassuming; industrious and independent; living alone, and with great neatness, though in very limited circumstances, he was respected as well as beloved. It is related of him, that, travelling alone in Scotland, during the hostilities exercised in 1745, he was stopped by military men, who enquired: "What king are you for?" The answer to this question was hazardous; but the honest-hearted man replying, "I am for the King of heaven," he was suffered to proceed unmolested on his way.

During the latter part of his life, he was greatly afflicted with bodily infirmities, disabling him, in a great measure, for public service: but he still retained his love to God and man, and at or near the time of his conclusion, had the comfortable assurance of his approaching removal to a better state; saying, "I am going to your Father and my Father; to your God, and my God. I die daily,



nevertheless I live, and not I, but Christ liveth in me." He departed this life the 30th of 6th month, 1765, aged about seventy; a minister upwards of twenty-eight years.

From "Piety Promoted," 8th Part; and MS.

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## JOHN RUTTY.

JOHN RUTTY, a native of England, born in 1699, was educated among, and made profession with the society of Friends. He appears to have been susceptible of religious impressions at an early age; for, in his thirteenth year, when about to be removed to a school where there was danger of these impressions being effaced, he poured forth a prayer for preservation. He was endowed with superior talents, which were cultivated by a literary education; yet his eager thirst for knowledge was somewhat checked by the conviction that it was not the one thing needful.

Having finished his medical education in Holland, he commenced the practice of physic in the twenty-fifth year of his age. In 1724 he settled in Dublin. He says: "I now made a covenant with my Maker." And as he kept this covenant, a

blessing attended him; and, whether considered as a member of his own religious society, or of the community at large, he was eminently useful and respected. Though his medical skill was in high repute, he avoided ostentation; and his dress, address, and manner of living, were consistent with the simplicity of his religious profession. His charity to the poor was manifested, not only by advice and assistance, when they came to him, but in visiting them at their own dwellings. In the capacity of an elder he frequently imparted suitable admonition and counsel. He was much engaged in supporting the discipline of the society; and esteemed the visits paid to the families of Friends, by appointment of the meeting, to be a valuable part of it. In conjunction with his friend John Gough, (occasionally joined by other friends,) they held a meeting once a month, in the school-room with John's pupils. This continued for some time, and seems to have been satisfactory.

John Ruddy was affable and social, tender and compassionate, and beloved by his friends. He was the author of some esteemed medical works, of a history of the "Rise and Progress of the People called Quakers in Ireland," and of a treatise on the discipline of that society. He left a spiritual diary, to be published after his death, from the manuscript copy in its original form; and the testimony given forth by Friends of Dublin, concerning him, concludes with the following: "The remembrance of his useful services has en-

deared his memory to us and to many more. In a good old age he departed this life, with thanksgiving to God; we believe, in the fruition of the renewed foretaste of those good things which God has in store for those that love him."

He died the 27th of 4th month, 1775, aged seventy-six.

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### JAMES DOYLE.

JAMES DOYLE, the son of Peter and Mary Doyle, was born at Cooladine, county of Wexford, in the year 1716. His father, Peter Doyle, in early life experienced an orphan state, being deprived by death of his father, when a child; and the subsequent marriage of his mother proved so disagreeable to him, that he left the place of his birth, and sought an asylum with a person belonging to the society of Friends. He was a thoughtless youth, it appears, till his mind was awakened by the circumstance of his bed taking fire, in consequence of his neglect to extinguish his candle. This he discovered in time to save his life; and the escape from death, and such a death, impressed him with an awful sense of his inward unprepared state, and induced a strict examination of

himself. His change of heart was followed by his joining the religious society of Friends. He had been educated in the profession of the church of Rome. He led an exemplary life, as did his wife; both attained to a good old age, and died at Ballinacarig, in the county of Carlow, having carefully brought up a large family.

James was their second son. He was sensible of the love extended by his gracious Creator to his soul, when he was young; and, walking in the fields, or pursuing his business of husbandry, as well as in meetings for worshipping the Author of Love, his heart has been melted, and the silent expression of tears bewrayed his feelings. His friends, who perceived this tenderness of spirit, united to a humble, modest demeanour, and circumspect conduct, were strongly attached to him; and those who came on the gospel errand, discerned in the unassuming youth the promise of a useful member of society. The secret conflicts of his soul were not unnoticed by them; and they encouraged him to submit to what the Lord should require of him, which appeared to him to be, that he also should bear a public testimony to the truth in which he believed. Though convinced that this was his duty, he suffered his natural diffidence so to prevail, that he withheld the sacrifice which he should have offered. This brought great distress upon him; and peace, on any terms, being his desire, when he again felt the command issued, he was obedient, and was richly

rewarded by the sweet consciousness of having done his duty.

He continued for some years engaged in this service, though not in many words; but reasoning too much with flesh and blood, and supposing he could not be of the use which others were of, his mind became perplexed with doubts and fears, and wanting that resignation to the divine will which fits for the ministration of the gospel, he ceased to be employed by his divine Master in that service. He dared not to meddle with sacred things unauthorized by the divine command; and he dreaded that he had incurred the displeasure of Him who had before appointed him to that office, and that the blood of those whom he had not warned of the evil of their ways would be required of him; which brought distress upon him, till he trembled from the agitation of his mind.

About the thirtieth year of his age, on his marriage with Elizabeth Allment, he removed to the city of Cork. He endured the affliction of losing her, and two sons. His second wife was Mary King, the mother of a hopeful family, whom it was his care to train up in the way they should go.

Though he did not find it required of him to appear as a public minister for several years, yet he apprehended he should at some time be again commissioned to do so; and to be excused from this, he was willing to lay down his life, if the

sacrifice would be accepted. But the Master whom he served was to be obeyed in the way which he directed; and he who desired to serve him was not to choose the manner of performing the service, nor to offer aught instead of obedience.

After twenty years' silence in public meetings, James Doyle received the command again to preach the gospel, was faithful in the discharge of this office, and continued so to the end of his life. When he spoke in public it was with tenderness and diffidence, which added to the impression his communications had made. He travelled little as a minister. His services at home were to edification: he evidently sought for divine help in accomplishing them. His visits to the families of Friends were well received: it was a work he much approved of, and his innocent life, lowly mind, and steady walking, gained the love and esteem of his friends, his neighbours, and even of those whose conduct fell far short of his example.

Thus lived this pious man; and when his natural strength gave way to gradual decline, his spirit was strengthened by divine favour. To his friends who visited him, he was often led to communicate consolation and counsel; and having borne a tedious illness with Christian fortitude and resignation, he departed this life the 4th of 12th month, 1778, aged sixty-two.

From Testimony of Cork Monthly Meeting, and a MS.

## JAMES GOUGH.

JAMES GOUGH was born at Kendal in Westmorland, in the year 1712. His parents were of the society of Friends, and educated him carefully in the principles thereof. Having uncommon quickness of perception, he made considerable proficiency at school, especially in classical literature; and as his stature was small for his age, his attainments appeared the more extraordinary, and introduced him to the notice of persons of consequence in his neighbourhood, who admired him not only for his learning and ready answers to difficult questions, but for the gaiety and sweetness of his temper, chastened by ingenuous modesty. One of those persons promised, that, if the parents of the favourite little boy would resign him to his care, he would send him to the university, where his talents should receive the highest cultivation. This offer, gratefully acknowledged, was respectfully declined; but it excited the ambition, and flattered the vanity of the child. These dispositions were, however, in degree, counter-balanced by the examples of humility and sobriety, which at home, and in the families of the friends of his parents, were presented to his view; and his young heart was sometimes impressed with fear,

and sometimes with love, in contemplating them. After mentioning the effect which the ministry of one of those friends had upon his youthful mind, he remarks “the advantage that accrues to religious society and to meetings, where they are favoured with a number of faithful elders, living ministers, and spiritually-minded friends, men of truth, ‘fearing God and hating covetousness.’ The liveliness of their spirits, the clearness of their sight, and the uniformity of their conduct and conversation, qualify them to show the people how they should walk, by precept and example: precepts drawn from the living spring of experience, and examples formed by a watchful attention to the pointings and limitations of truth. I remember some whose very countenance seemed to command awe, and impress observers with serious consideration. As the salt of the earth, seasoning those amongst whom they walked, with a sense of the truth which lived and predominated in them; under the powerful influence thereof, these kept up meetings both for worship and discipline; and were enabled thereby to keep things in good order, as themselves were a good savour in their allotments. On the other hand we may observe, that, where the elders and active friends are not under this qualification, but, under the form, are suffering their hearts to go after their covetousness, secretly departing from under the influence of this divine principle, the cause and prevalence of truth too often declines amongst the different



ranks of the people, as in the day when a standard-bearer fainteth."

The tenderness of a mother's love was wisely directed to the future benefit of him and her other children. She accustomed them to frugal fare, useful employment, and to the subjection of their wills. This care demanded, and doubtless obtained their gratitude, though, perhaps, the value of such an education was not appreciated at the time; for James Gough acknowledges that he often made excuses, to escape the employment which his mother had prepared for him in the intervals of school: yet even then he was sensible of his obligation to her, and afterwards expressed his belief, that he enjoyed a better state of health from being brought up in this hardy way, his constitution having been but weak and tender.

In his fifteenth year he became an assistant in David Hall's school at Skipton, and went to Liverpool, to improve himself in some branches of learning. While there he met with a remarkable accident, the relation of which may serve as a warning to those likely to incur such a danger. "One first-day afternoon, I went with some other boys boating in the dock; which, by means of flood-gates, was kept so full of water as to keep the ships afloat when the tide was out. We rowed several times from one end of the dock to the other. At length some rude boys, that were stronger than we, took from us our oars, and this in all probability proved the means of our pre-

servation; for we found ourselves obliged to work our way with our hands by the ships, to the upper end of the dock, which, just as we reached, we heard a noise, as of the loudest thunder. Climbing up from the boat to the quay, we soon found that the dock-gates, being grown old, were broken down. The water, rushing out in a rapid torrent, bore down all before it, oversetting and greatly damaging several vessels that lay near them. The frightful nearness of such a danger and narrow escape from it, so affected my mind as to invade my sleep that night, and repeat itself again to my imagination with aggravations of horror."

He spent four or five years with David Hall, whom he terms his honoured and worthy master. From Skipton he went to assist in the school of Alexander Arscott of Bristol, who was like a kind and tender father to him.

The plainness of dress to which this young man had been accustomed he continued, though in the city where he now resided there was much departure from it. The following are his remarks on the subject: "I have observed that deviating from this path of plainness which truth leads into, and making excursions in dress, opens the way to intimate connexion with young people out of our society, or libertines in it, and so leads further and further from a due subjection to Christ's kingdom and government; often making them forget and lose the good which they have formerly possessed, and consequently draws them

along into the utmost danger. Whereas, adhering to the truth and its plain path, opens the way for safer and more profitable and edifying connexions; as I often found here, to my solid inward satisfaction, which I hope I shall never forget."

He thus describes his state: "I rose early, implored the Lord to direct me how to spend every part of the day most to the honour of his name, and to aid me to exert myself in the full discharge of my duty every way. And oh! many times a day, great peace and solid satisfaction flowed in my soul, for attending to and following his internal directions. Every thing went well, and in proper order, through this constant care to walk exemplarily, and act faithfully in the duties of my place and station in life. And many times, in the evening of a well-spent day, my soul overflowed with the sweet earnestness of the heavenly and everlasting reward, reserved for perseverance in well-doing. Sometimes, to every body that I saw, I felt great love to rise in my heart, and a tender, well-wishing desire for them, that their souls might partake with mine of the hidden treasures of the unutterable love of Christ, and the joy of his salvation."

In 1737, James Gough came to Ireland, and opened school for the children of Friends in Cork. The following year he married Mary Dobbs of Youghall.

In 1739, he states in his memoirs as follows "About four months after our marriage, being at a

meeting in Youghall, my heart was bowed in reverent fear; and, filled with the sweet influence of God's universal love, it then appeared to be my duty, in the clearness of that light and strength of that love, to call to, and invite those present, to come to Christ, and yield grateful obedience to his laws. I had been for several years before fully persuaded that this would be required of me as a duty, and had desired never to dare to venture upon it, till it should be so required.

“ Upon this duty being clearly presented to me in this meeting, discouragements and obstacles poured into my mind in abundance; such as that, if I should deliver the words imprest, I should then be exposed to much speculation, and become the immediate subject of conversation, among such as love to catch and propagate matter of amusement; that, perhaps, the like duty might never be required of me again; and, in that case, I should be likely to be remarked, and talked of for many years, as one who had begun and not gone on. Instances occurred of such as had preached amongst us for a time, and had either dropped it and fallen away, or had, on one account or another, incurred a public and general dislike or disgrace; and that, therefore, it might be safer and better for me to rest quiet with good wishes for the people, and to exhort in a more private way, as I might have opportunity, and a fresh concern on my mind. These grounds of hesitation detained me till a friend kneeled down to conclude the

meeting in prayer. I then saw clearly that, if the meeting should break up without my uttering the exhortation which was fixed with so much weight upon my mind, I should unavoidably incur the stings of conscious guilt, and the crime of disobedience.

“Therefore, not attending to the Friend’s public prayer, my mind was earnestly and closely exercised in mental supplication to the Almighty, that he would abilitate me to be faithful. I had a hard struggle and conflict on this occasion; but at length the power of divine faith prevailed, to the shutting out and putting to silence all manner of discouraging apprehensions. And when the prayer was ended, I durst not sit down, fearing I should not have power to rise again in time; but turning about to the meeting, and seeing some of the people staring me in the face, such was my weakness, that I raised up my hat, and holding it before my face, I spoke the words which had lain with weight on my mind, and sat down. A flood of divine joy poured into my heart, and filled it all the day.”

When James Gough had lived three years in Ireland, his brother John came to him; for, united in brotherly affection, they were desirous to be in the same nation; and his brother taking charge of the school in his absence, released James to travel in England, Wales, and Ireland, in the work of the ministry. About the year 1745 he

gave up the school to his brother, and removed to the neighbourhood of Mountmellick, where he met with some disappointments in worldly prospects. "Such dispensations," he writes, "are humbling, deeply exercising our faith and patience, and proving our foundation and our confidence in divine protection, and reliance on heavenly help."

Some time after, his wife also became a minister. In a religious visit to the north of England, James Gough took a last farewell of the place of his nativity, and of his aged mother, whose latter days and last end were blessed with peace. His father died several years before.

A prospect having opened of establishing a school in Mountmellick, James Gough accepted of it. His outward affairs now assumed a more favourable aspect, when he was deeply tried by the decease of his beloved companion, soon after the birth of a son, her first child. On this distressing occasion, his brother, with his wife, came to live with and assist him. In the course of a visit to the north of Ireland, he desired to have a meeting in Belfast, where none of the people called Quakers resided at that time, and accomplished it to his own peace of mind, and the satisfaction of others.

James Gough entered into the married state a second time, with Elizabeth Barnes, and they resided ten years in Mountmellick. The cares of an increasing young family of her own, added to

the charge of the children of others, he apprehended, were too oppressive to the delicate constitution of his wife, and therefore he accepted the offer made to him by Friends of Bristol, to undertake the day-school in that city. Thus, after having spent twenty-four years in Ireland, he left it, and parted from his friends with mutual, tender regret, for he was sincerely and universally beloved by them. This removal appears to have been made in the year 1761.

In 1769 another domestic trial befel him, in the death of his eldest son, who was taken from this life by a fever, in the twenty-first year of his age, in the house of a friend in London, in whose employ he was, and where he was much beloved and tenderly cared for.

In 1774, James Gough was invited to superintend Friends' school in Dublin. After having filled this station three years, he gave it up to another, and more fully dedicated the remainder of his time to Him whom he had found to be a gracious Master. He was much engaged travelling in different parts of this nation; visiting the meetings, and, in many places, the families of Friends, his heart overflowing with love. His conversation was entertaining and instructive; his manners were social, cheerful, and kind; which, added to innocence, simplicity, and humility, endeared him to his friends. Old age stole gently on; and though his strength naturally declined, his health was seldom interrupted, till, in the year

1780; when being on a visit to the families of Friends in Cork, he was attacked with a dysentery, which, notwithstanding the aid of medical skill, and careful and kind attendance, increased upon him. He was calm and composed, expressed his resignation to the divine will; and said he was prepared for the event, relying on the mercy of God. He died the 6th of 10th month, 1780, aged sixty-eight.

From "James Gough's Journal."

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## JOSEPH POOLE.

JOSEPH, son to Jonathan, and grandson to Richard Poole, was born at Ballygoman, in the county of Wexford, in the year 1689--90, of parents professing the principles of the society of Friends, who gave him a sober education. By obedience to the manifestations of truth in his own mind, in early life, he was enabled to walk in the path of righteousness and self-denial, in which he steadily persevered.

In the year 1720, he took to wife Jane, the widow of Samuel Williams, and daughter to William Sparrow, of the county of Wexford. About



the thirty-fifth year of his age, he spoke in meetings as a minister; and his services in this line received the approbation of the society. His words were not many, and were delivered with much simplicity. He was careful to support the various testimonies professed by the society to which he belonged, and to exhort others to like care. He was generous in his contributions for the relief of the poor, a diligent attender of meetings, and grieved when he observed others fall short in the performance of that duty. While ability of body permitted, he was seldom absent from the general assemblies of his Friends, and was several times engaged in visiting families. He was the better fitted for this work, by his exemplary life and conversation, and by the careful education of his own children, which gave weight to his advice.

His life was protracted to an unusual length, and he had the desire of his heart answered by the good conduct of his offspring. His last illness continued about six months. He bore his tedious confinement with resignation, and beheld the approach of death without dismay; retaining his love to his Maker, his zeal for the truth which he professed, and his intellectual faculties, to the last. He expressed his hope of a happy futurity, having honestly endeavoured, according to his small measure, to do his day's work in the day, and received the answer of peace to his soul. He departed this life, as if sinking into a sweet sleep, at his

house at Growtown, county of Wexford, 8th of 6th month, 1781, aged ninety-one; a minister fifty-six years.

From MS.

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### SUSANNA LIGHTFOOT.

SUSANNA LIGHTFOOT was born at Grange, county of Antrim, 10th of 1st month, 1719—20. Her parents, John and Margaret Hudson, were of the society of Friends, and religious persons. On the death of her father, the circumstances of the family being very limited, her mother was obliged to part with her daughter, by sending her to gain support by servitude. This was a trial to a tender and careful parent. Her anxiety for the welfare of her child was not confined to the things of this life, but her preservation in piety and innocence was of far more exceeding importance in her view; and she had the happiness of seeing the desire of her heart accomplished, by her daughter's choice of that narrow path which conducted her through the thorny wilderness of life in safety. The young Susanna, desirous to perform the duty of attending meetings, even when her remote situation ren-

dered it difficult, did not shrink from the fatigue of walking several miles for that purpose; and for the time thus spent, she thought it but just to compensate her employer by increased diligence and labour. Thus was she qualified to encourage others in similar circumstances, to follow her example, and reap the reward of peace and joy, as she had done; and she besought those possessed of conveniences, which exempted them from difficulty in discharging this duty, to prize their privileges, and bring forth fruits adequate to the favours conferred upon them.

In the 17th year of her age, Susanna Hudson appeared as a minister, and in that capacity went to the American continent, in the year 1737, in company with her mistress, Ruth Courtney, also a ministering Friend, who was engaged in a like concern. In the fulfilment thereof she spent thirteen months, in which time her exercises were not a few; but, divine support, and the sweetness of her spirit, enabled her to bear them patiently. In 1740, Ruth Courtney and she travelled in England and Wales, which occupied them fifteen months. In 1742, she married Joseph Hatton: their circumstances were narrow, and their family soon became large. She was diligent in her temporal concerns, and also in attention to those of higher importance. At home she experienced great outward as well as inward exercises and trials. She visited different parts of Ireland, Scotland, and England. In 1754, she removed

with her husband and family, to reside in Waterford, where Friends were kind and sympathizing, and she was useful in the Lord's hand.

In 1759 Joseph Hatton died. He was anxiously concerned for his children, whom, on his dying bed, he earnestly exhorted to follow the advice of their mother.

In 1760 she paid a second religious visit to America, having informed her friends at home of her prospect, and had their full concurrence. In this work she was engaged two years; and after her return to her native land, visited the province of Munster on the like account.

In 1763, Thomas Lightfoot came from America to propose marriage to her. She accepted his offer, and they were married in the 9th month of that year; after which, she completed a religious visit to Friends in this nation, and thus took a solemn and a last farewell of her native land.

In the 8th month, 1764, she embarked, with her husband and family, for America, and became a member of Uwchlan monthly meeting, Pennsylvania. At divers meetings she prophetically warned of the approaching stormy day, which would shake the sandy foundations of men: the calamities of war afterwards proved the truth of her message. She was an excellent example of steady waiting upon the Lord in silence; solid and grave in her deportment; instructive and weighty in her conversation; watchful over her own family for their good, withstanding wrong things in them as well

as in others; of a discerning spirit; and, having passed through the deep waters of affliction herself, her eye was not unused to drop a tear for and with others in distress, either in body or mind, and rejoiced in comforting and rendering them service. She was a living and powerful minister of the gospel of Jesus Christ; careful not to break silence in meeting, until favoured with fresh anointing from the Holy One of Israel.

Her last illness was lingering: soon after its commencement, she thus expressed herself: "I have had a prospect this evening, of joining the heavenly host in singing praises to Zion's King; for which favour my soul, and all that is sensible within me, magnifies that arm which hath been with me from my infant days, and cast up a way where there was no way, both by sea and land." She mentioned that it had wounded her very life, to behold the professors of Christianity acting inconsistently with the example of a crucified Saviour. She frequently supplicated the Lord for the continuance of his help, and that she might be endued with patience; adding: "Oh! what would become of me now, if I had a wounded conscience? The work with me is not now to do." The quarterly meeting being near, she urged her husband to attend it, and leave her, saying: "There is nothing yields such comfort on a languishing bed, as an evidence of having performed our religious duties to the best of our understandings. I can speak it from experience."

She mentioned the unnecessary expence and parade observable at burials, with great disapprobation; desiring that all such should be avoided at hers, and that her coffin should be of oak, as this was the most common wood in the land.

She spoke of the necessity there was for Friends to guard against keeping, in their families, persons of corrupt morals and evil communication, which hath a tendency to poison the tender minds of their children; and signified her apprehension, that some parents were stained with the blood of their offspring thereby. At another time, she encouraged some that were present, to be faithful to the Lord, and keep to their gifts, adding: "Oh! what a fine thing it is to sit lively in meetings, and to witness the holy oil to run as from vessel to vessel." Feeling herself grow worse, she gave directions about the laying out of her body, that it should be with exemplary plainness.

After expressing the desire of her soul respecting one of her sons, she took leave of her husband, and others present, with a look of endearing love, and expired about the fourth hour in the morning, like one falling into an easy slumber, on the 8th of the 5th month, 1781, aged sixty-one; a minister forty-four years.

Her friend, Samuel Emlen, on beholding her remains, thus expressed himself: "Having served God in her generation, she is fallen asleep in the

arms of everlasting mercy. Oh! what a comfort.”

Testimony and MS.

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## JOSEPH POOLE.

JOSEPH POOLE, son of Joseph and Sarah Poole, was born at Growtown, county of Wexford, in the year 1769. He was truly obedient to his parents; strict in the observance of truth; little inclined to the amusements of childhood, but desirous of knowledge; and he made considerable progress in the study of the mathematics, and other branches of useful learning. His conversation was sensible and intelligent. The acquirements to which he attained, appeared not to exalt his mind, which was endowed with that innocence and modesty so lovely in youth. He delighted in the perusal of the Scriptures, in the company of faithful friends, and in the attendance of religious meetings. As he continued thus watchful and humble, the will of his Creator was more and more manifested to him; his spirit, bowing in obedience, became more and more refined; and he was constrained, by divine influence, with much reluc-

tance of flesh and blood, publicly to declare, in several meetings of his friends, what the Lord had done for his soul, much to their comfort and edification. This important event he has recorded in this manner: "About the latter end of the 7th month, 1785, my mouth was first opened in public testimony, with a few words, in Forest meeting. Much reasoning I had before I spoke, considering that if afterwards I fell, it would bring dishonour on the blessed truth; but, as I humbly attended to my divine guide, he strengthened and enabled me to do my duty." His declarations in public were short, connected, and free from affectation: his deportment, both in meetings for worship and discipline, and at other times, conveyed instruction. He was remarkably abstemious in eating, drinking, and sleeping; and was a sincere sympathizer with those in poverty or affliction, whom he often visited. He devoted a part of almost every day to religious retirement and contemplation; of the fruits whereof, the following, found in his hand-writing, may serve as a specimen: "How precious is thy presence, O God! Thou delightest those that humbly seek thee, with refreshing well-springs from thy divine fountain! thou hast reserved delightful pleasures for them, O Lord! Keep me in a humble, reverent, watchful state; knowing the enmity there is between thy precious, everlasting seed, which thou hast sown in our hearts, and that of Satan: he is an enemy and a destroyer. O Lord, give me power to over-



come; that so, when time here shall fail, I may be received into the everlasting mansions, where the wicked cease from troubling, and where the weary are at rest."

Thus this pious youth walked on, in the path of self-denial, an example to the young, and a joy to the old; especially to his religious parents, whose hearts were thankful for such a blessing—a blessing which they were soon to resign; for, on the 10th of 12th month, 1785, he sickened of the small-pox. The disease lay heavily upon him, but he was enabled to endure the bodily conflict, with resignation to the divine will, being evidently supported by that Power, which, in the time of health, was his comfort above all other enjoyments. The first day of his illness, he said to his mother: "I am very sick, but I have sweet peace; and is not that well?" At another time he told her, he hoped she would be enabled to say, with Job: "The Lord gave, and the Lord taketh away, blessed be the name of the Lord." And, to his father's affectionate enquiry, concerning the state of his mind, after a solemn pause, he replied: "I have not an angry God to look in the face. I have been obedient to all the manifestations that he hath been pleased to communicate to me. I know not whether I shall die or not." His disorder increasing, he said: "I have had a hard night of it; but I have felt so much of the love of God, that it makes amends for all this hardship."

One morning, being in much pain, he desired

that a little rest might be granted him, if it was the Lord's will; immediately after which he fell asleep, and, on awaking, said: "I am fine and easy: I know the Lord hath heard my prayer." His spirit was strongly united to several American Friends, who had lately visited this nation; and, from his bed of suffering, he sent dear remembrance to them. To a woman Friend, who came to visit him, he earnestly expressed a caution not to permit her daughter to dress in the manner she did, which exposed to temptation, and was an introduction to unprofitable company.

On the last morning of his life, he addressed several who were in his chamber, in terms appropriate to each; and the last words he was heard to utter, were: "I have tried it, I have proved it; and I know nothing will do, but what has the Master's stamp upon it." And, in a few minutes after, sinking into sleep, in which he continued about half an hour, he finished his course, without sigh or groan, the 25th of 12th month, 1785, aged sixteen years and four months.

From MS.

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## DOROTHY WATSON.

DOROTHY WATSON was the daughter of Thomas and Dorothy White, of Donore, county of Carlow. She was born in 1718, and married Jonathan, son of Samuel Watson, in 1750. Dorothy Watson was so completely a woman of a meek and quiet spirit, that it seemed to others as if she had little to struggle with; yet, conscious that the Christian life is a continual warfare, her words and actions were regulated by a constant care to watch over herself. Her actions were marked by benevolence and propriety, and her fear of transgressing the limits of truth, made her very cautious of asserting any thing in positive terms. Tranquil in her disposition, her situation in life was also marked by tranquillity; though one incident, for a time, disturbed the peace of this worthy pair, while it proved that that Providence, on whom they relied, watched over them. They had in their service a young man, in whom they placed much confidence, especially as he assumed a religious character. This person awakened their fears, by informing them that he apprehended there was a design to rob the house; and noises were heard, and traces of footsteps seen, which confirmed suspicion. The night after this alarm, the favourite servant made preparation

to defend his master and mistress, and recommended their retiring to rest. His master was disposed to do so; but when his mistress set her foot on the stairs, she was seized with indescribable horror, and returned. Her husband strove to calm her fears, assured her of Henry's vigilance, and pressed her to go to her bed. Again she made the attempt: again a feeling, more dreadful than the idea of robbery, arrested her steps. Notwithstanding her natural gentleness, her firmness now was not to be shaken, and her husband sate with her by the fire till morning. It was soon after discovered, that the servant, so much valued by his master, had planned the intended robbery, if not worse, for that night; and, as he who is guilty of hypocrisy, cannot know to what lengths his baseness may lead him, the feelings which prevented her from seeking repose, might have been the means of preserving their lives. Many have been the instances in which attention to secret intimations, even in minor matters, has proved of important service; but in this it is particularly striking, and worthy of being remembered.

The last ten years of Dorothy Watson's life were passed in widowhood. She felt the loss of an affectionate husband, but her mind preserved its equal tenor. She was long in the station of an elder. Soon after her marriage, she went into Kilconner meeting, wearing mean clothes, and unbleached linen; and, after an interval of many years, made a similar appearance in the public

meeting at Carlow, on the day of a monthly meeting; expressing, with great humility, in a few affecting words, her design in this to be, to reprove vanity and expence in dress.

She died at Carlow, 14th of 1st month, 1786, aged sixty-eight.

Carlow Monthly Meeting.

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## JOHN GOUGH.

JOHN GOUGH was born at Kendal, in Westmorland, in 1721. He was seriously disposed from his youth, and of exemplary conduct. His talents, education, and example, having fitted him for the tuition of youth, he became, at the age of sixteen, assistant in a Friend's school in Wiltshire, where he remained four years, and then joined his brother in Ireland, who was also employed in the work of education.

In the year 1750, he undertook the management of Friends' school in Dublin, which he conducted satisfactorily twenty-four years, approving himself a valuable member of religious and civil society. Having experienced, through the sanctifying operations of the spirit of truth, a gradual

advancement in the work of righteousness, as he grew in years, growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ, he was thereby fitted for service, was appointed to the office of an elder, and was truly serviceable in that station. In transacting the affairs of the church, he was eminently useful; often instrumental to reconcile different sentiments, modest in urging his own, but clear and concise in expressing them.

In the year 1774, he removed to the province of Ulster, and became master of a boarding-school near Lisburn. About this time he spoke in public as a minister, and afterwards took several journeys in that capacity in this land, and once into some parts of England. He was of a sober, circumspect life and conversation, as becometh the gospel of Christ; plain and humble in his appearance, and grave in deportment; showing himself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity.

And if we consider him in the more contracted circle of private life, he was a kind and affectionate neighbour, full of tenderness and compassion; feeling, in much sympathy, for the trials and sufferings of his friends, whom he neglected not to visit, and to commiserate in their distress, as opportunity offered, to cheer the drooping heart, and to administer consolation to the afflicted.

His abilities and acquirements enabled him to write a plan of arithmetic, the general use of which

has proved its value. He was, for a considerable time, closely engaged, when not called upon to perform other services, in writing the "History of the People called Quakers;" of which there have been four volumes published. He was seized with a fit of apoplexy, which, in a few hours, ended in his decease, the 25th day of the 10th month, 1791, aged seventy.

It is remarkable, that a short time before his death, being engaged in prayer, in the meeting to which he immediately belonged, on behalf of the general state of the church, he was led, by a remarkable transition, to supplicate for himself, as if sensible of his approaching dissolution, that he might be more and more fitted and purified; that, when the angel of the divine presence should be sent to his habitation, with the solemn message, that time should be to him no longer, he might be admitted to join the hundred and forty-four thousand who were redeemed from the earth, in singing praises to the Lamb!

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### SAMUEL NEALE.

SAMUEL NEALE, son of Thomas and Martha Neale, was born in Dublin, 1729. Soon after his

birth, his parents removed from that city, and became members of Edenderry monthly meeting. His mother dying when he was in his sixth year, and his father removing to America, he and his brother and sisters were left behind, in the charge of their grandmother and uncle, who were affectionately attentive to their morals and education. Samuel Neale's heart was early impressed with a sense of the goodness of his Maker, even before he well knew what it was that affected him. When capable of reading the Bible, and other instructive writings, these feelings were strengthened, and sedateness of conduct, and many tender tears, were the consequence of his belief in the omnipresence of that gracious Being, in whose favour he was happy; but whose reproofs he felt, when the levity of his disposition carried him off from this safe ground. In his twelfth year, being not likely to recover from the small-pox, the apprehension of death, and of unfitness for it, rose before his view, and caused him to resolve, if his life were spared, on greater care over his words and actions, than he yet practised. This resolution, though not entirely forgotten, was too often broken through; and the further he advanced in life, the thicker temptations stood in his way; and the more often these prevailed, the less strength he had to oppose their renewed attacks. When about seventeen years of age, he went to Dublin to acquire a knowledge of commercial affairs, and spent three years there. Having an independent pro-



erty, he had money at his own disposal, which proved to him, as to many other youths, a snare; and, joined to his engaging manners, introduced him into unprofitable company. He contracted an intimacy with several students belonging to the university in that city: they were not likely to further his steps in the path of self-denial. Thus his time passed away: remorse often seized upon him for these mispent hours, which, when his gay companions observed, they called it a religious fit, and hurried him to fresh scenes of amusement. Even after his recovery from a dangerous fever, in which the covenant of his childhood was remembered, though he was afraid to promise again, he ran into more excesses than ever, and the convictions which still laid hold on him, were overpowered as they arose. In this state, in the summer of 1751, about to commence business, he set out on a journey to the south, attended by a servant in livery. It is to be noted, that he generally continued to attend meetings, and to maintain an intercourse and acquaintance with Friends. On this journey he called to enquire after the health of Mary Peisley, and that of the family; his worthy uncle, Samuel Neale, accompanying him. The young man felt true satisfaction in their instructive conversation, and contrasted it with what he was too much accustomed to, among his libertine companions. He spent some days in Limerick, and mixed there with dissipated company; and on his way from thence to Cork, he reflected se-

riously and sorrowfully on his own frailty, weakness, and irresolution, feeling the sting which accompanies delusive pleasures. In this disposition he reached Cork; yet, there mingling with old acquaintances, and forming new ones, the weakness of his former resolves was again apparent. On a first-day morning, an acquaintance asked him to go to meeting, telling him that Catherine Payton and Mary Peisley were to be there. He had been at a play the preceding night, and had sate up late; however, he went to meeting. There Catherine Payton's ministry was so powerful, and the state of his mind was so clearly displayed; and he was so wrought upon by the power and spirit of the holy Jesus, that he was, as it were, smitten to the ground, and ready to cry out, with Saul: "Lord, what wouldst thou have me to do?" Tears of contrition bedewed his face; and, shunning observation, he withdrew, after meeting, to meditate in retirement.

His former gay companions beheld his change with astonishment; but, feeling distrustful of his own resolutions, he would not venture among them, and staid with those friends who had been the instruments of his conversion; accompanying them to different places in their journey, strengthened and encouraged by them to persevere in the way into which his feet were now turned, and experiencing what far exceeded the gratifications he had been accustomed to pursue. But the time now came, when he must leave those sympathizing

friends, and return to Dublin; where he had formed so many unprofitable intimacies, had broken so many good resolutions, had given so many proofs of his instability, and had plunged into so many excesses. The mortifications which thus awaited him, he dreaded less than his own weakness and instability; and he thought of going to reside in England, near such friends as would be likely to advance his progress in piety, and where he would be removed from amongst those who had so often allured him to go astray. He remarks: "Thus I reasoned with flesh and blood; but I was instructed to see, that He who visited me, was able to preserve me, if I would but be subject and obedient to his wholesome instruction; and that where I had dishonoured him by my inconsistencies, there, by my fidelity to the law he writes in the heart, I might honour and confess him before men." He adds: "These intimations quieted my mind, and I resolved to meet ridicule, reviling, and even persecution itself, for the sake of Him whom I was resolved to follow, as I felt strength."

As he expected, when he met his old associates, he found the cross was hard to bear, habited, as he now was, in simple attire, and speaking the plain language of Friends. However, he experienced that ridicule was not always incurred by a strict adherence to the principles of our education. He had been sent, when an apprentice, to pay rent to the bishop of Clogher, whom he addressed not

as a Quaker. Whether the bishop knew he was of that profession, and despised the false shame which made him shrink from appearing as such, or whether the youth felt self-condemnation for his cowardice, he thought the bishop looked upon him with contempt. The next time he went on the same errand, he addressed him in the plain language, was treated by him with marked civility, and rejoiced that he had been "faithful in the little."

Samuel Neale was, at the time of his change of heart, in the twenty-second year of his age. He endeavoured after quietude of mind, sought solitude or instructive company, and was constant in attendance of religious meetings. He had been much attached to field-sports, and still thought he might indulge himself in the recreation of his dog and gun; but he felt the check of inward reproof, for this manner of spending his time, and he abandoned the practice.

Gharret Van Hassen, a ministering Friend, belonging to Dublin meeting, going on a religious visit to Mountmellick, Samuel Neale's company was gladly accepted by him; and when there he was invited, by this friend and James Gough, to sit with them in the families they visited. Afterwards he accompanied Joseph Tomey, another ministering Friend of Dublin, to some meetings in the country; and in this journey he found it was required of him to declare publicly the truths of the gospel. In a meeting at Mountrath, he be-

lieved it right to express a few words. He felt the weight of this engagement deeply, and his frame shook with the conflict. At length he yielded obedience, and his peace flowed abundantly. This was in the year 1751. Another trial awaited him on his return to Dublin, where he was assailed with reasonings and apprehensions, of what would be said and thought of him, should that service be required of him in the place where his former libertine conduct was so well known. Of this event he gives the following account: "When the meeting-day came, my fears increased, and in this state I went to meeting. It was on a first-day: there was a very large gathering, amongst whom were divers of my associates and old companions. I was concerned to bear my testimony, which I did in great fear and trembling. The subject was Paul's conversion: 'Saul, Saul, why persecutest thou me?' It was spoken in great brokenness: I did not say much, but it had an extraordinary reach over the meeting; many present wept aloud, and for a considerable space of time. After meeting, I endeavoured to get away unperceived, though one man (not of our society) caught me in his arms and embraced me. Thus was I sustained and strengthened in my setting out in the work of the ministry; and had an evidence that the people were much reached, and powerfully affected that day.

Afterwards I waded through divers exercises,

and felt deep baptisms attend me for my further purification, and on account of the people, whose states I must feel if I ministered aright."

In 1752 he travelled with William Brown from America, through some parts of England, Holland, and Germany; and after his return, settled near Rathangan, in the county of Kildare. He found this an agreeable solitude: he increased in dedication, obtaining more and more the love and esteem of his friends. In the year 1756 he was engaged in gospel labours in this nation, England, and Scotland. After this service was performed, he addressed Mary Peisley with a proposal of marriage. Mary Peisley was the daughter of Peter and Rachel Peisley, and was born at Ballymore, county of Kildare, in the year 1717. Though educated in the society of Friends, in early life her manners were little consistent with the simplicity of her profession. She seemed, for a time, to be exalted above the witness in her conscience, and to be strengthened in her own will; yet that faithful witness was not totally silenced, although the warning voice was too often slighted. A fall from her horse, which apparently endangered her life, caused her to reflect deeply on her unfitness to meet the great Judge of heaven and earth; and before this impression was erased from her mind, the example of humble, silent waiting, manifested by two Friends who visited the meeting to which she belonged, and the operation of the universal principle of grace in her heart,

aroused her “to enquire for herself; and as she pressed to wisdom’s gate, her seeking mind was satisfied\*,” and she devoted herself, with fervent zeal, to perform the services required of her. In this humble, dedicated state she was preserved from sinking, when the waves and the billows of domestic trials and inward conflicts passed over her; and having received qualification from her heavenly Father, she became a gospel-minister. It was in the beginning of the year 1744 that she first gave up to this work.

She paid a visit to the meetings of Friends in England; and, in 1751, joined with Catherine Payton, to the provinces of Munster and Ulster; also to Sligo, where they were well received, though none of their profession resided there. In 1753, a duty still more arduous was allotted for her to perform—to visit Friends on the American continent. Her dear friend Catherine Payton was united with her in this labour of love. They were highly-gifted women, who had devoted their talents to the service of Him who had bestowed them; grave in their deportment, cautious in their conversation, and exemplary in their conduct. The account of their voyage will be best given in Mary Peisley’s own words:

“Before my leaving Ireland, I had a sight of Charlestown, in South Carolina, being the port for me to land at, which continued until I returned

\* See her Journal, p. 10.

to London\*, when I lost sight of it; which made me willingly conclude I might go with some friends I was nearly united to, for Philadelphia; and went on board some vessels bound for that port, but could not see my way in any of them. On more deeply centering to the root of life, in humble resignation to the divine will, I found it my duty to continue some weeks at London; and not being clear of that city, was, I believe, the cause of my not seeing my way clear to Charlestown. I therefore concluded to stay the Lord's time; and when I found my spirit clear, took my passage with my dear companion, Catherine Payton, for that port. \* \* \* We had a favourable passage, save hard weather towards the latter part of the voyage; but, by the infinite mercy of Almighty God, were preserved from any terror or amazement, and our health continued beyond expectation, save the sickness occasioned by the sea and heat. We had meetings on board every first-day, when ability of body, and the weather, would permit; which the passengers and ship's crew attended, to whom the way of life and salvation was declared."

Various were their trials in this journey: in travelling they often experienced great fatigue and danger; but more afflicting to their anxious and feeling minds, were the opposition and censure which they had to encounter in some places.

\* She had attended the yearly meeting at London, and, afterwards, some other yearly meetings in the country.



Mary Peisley returned an account of her American journey, to the national meeting at Dublin, in the 11th month, 1756, to the satisfaction of her friends, who rejoiced in having her restored to them. She accepted the proposal of marriage which Samuel Neale had offered. They were well known to each other. Her ministry and example had strenghtened his best resolves in his awakened state, when she saw and sympathized with him; and he looked up to her, not only as a companion, but as a guide.

They were married, the 17th of 3d month, 1757, at Mountrath. The evening of the day preceding, in a religious sitting in the family, Samuel Neale spoke of that which was the only sure support under the afflictions of this life; and on the evening of the day of their marriage, Mary, in a like opportunity, mentioned the sabbath which succeeded the six days' work of the creation; intimating her belief, that there were present who should, ere long, enter into the sabbath of rest. Two days after, she was seized with a violent pain in her stomach, to which she was subject: the usual remedies failed of their effect. When the first sharp attack subsided, she lay quiet, in an awful frame of mind; and though she said little, the sound of her voice manifested her triumph over bodily pain, death, hell, and the grave; appearing desirous of release, if consistent with the divine will; and when her pain ceased, she said, " I praise thy name, O my God, for this

favour." After which she breathed shorter and shorter, and quietly departed. Here was a trial of Samuel Neale's foundation; but neither heights nor depths were able to separate him from the love of God. He endured the furnace; and in the meeting which preceded the interment, he kneeled down beside the coffin, which contained the remains of his most beloved earthly treasure, and prayed to God the Father, in the demonstration of the Spirit, and baptizing power of his Son; and beside the grave, his mouth was again opened in affecting exhortation.

He writes: "Returned to my own house, low and thoughtful. Attended the meetings at Rathangan, in which my spirit was refreshed and strengthened. All night, in bed, my mind was much exercised and tossed, in reflecting on the singularity of my trial; and I was earnest in mind to have some confirmation respecting the cause of the quickness of the separation, which was graciously vouchsafed, insomuch that I was made thankful and easy: having an evidence from the Almighty, through the revelation of his Spirit, respecting the removal of his servant, that her days were filled up. It seemed to me as though she appeared before me, and uttered these words intelligibly: 'As for me, I am safe; thou art still in the body: watch well thy ways.' An unction seemed to accompany the words, that rested on my mind for some days. I count it a mercy

indeed, to be thus noticed, and humbly crave help to live diligently in uprightness."

In about three months after the decease of his wife, he was engaged in the work of the gospel, in Leinster and Munster; and next year paid a like visit to some parts of England.

In the 4th month, 1760, he entered again into the marriage state, with Sarah, daughter of Joshua Beale, and grand-daughter of Joseph Pike. She was an excellent and affectionate wife, willing to resign his society, which was so dear to her, to make way for him to attend to the pointings of duty, and to encourage his dedication. She was a woman of a clear judgment and discernment. Her manners and conversation were grave, instructive, gentle, and condescending.

Soon after his marriage, Samuel Neale removed to Cork. The following year he paid another religious visit in England; and after having had the view for a long time before his mind, willing, as he says, to wait till the fruit was fully ripe, before it was plucked and handed to others, he laid before his friends his concern to go to America. He had their sympathy and concurrence, and embarked in the 8th month, 1770. On this continent he spent about two years; being diligently engaged in the faithful performance of his Master's business, and affording much satisfaction to Friends there. When about to return, he says: "I went on board a good vessel bound for Cork, but could not see my way in her; though,

in appearance, much better and more complete than another bound for Waterford, and not likely to sail so soon. But, as my intention was to move in that which brought me from my native land, I committed myself into the keeping of a faithful Creator, and cast not my dependance upon outward observation; but on His eternal arm of strength, that led me into this service, has graciously sustained and succoured in the needful time, and has been a present help when all outward help was invisible: for which favours and mercies, may my soul bless his great and adorable name; for he is worthy to be followed, served, feared, and obeyed, world without end." He sailed on board the vessel bound to Waterford, and arrived safely, after a passage of thirty-four days.

"The vessel bound for Cork sailed ten days sooner than we did, and put into Waterford about three hours before us. Very merciful were the dealings of heavenly goodness to me, in this voyage."

His journeys were frequent on a religious account, both in this country and in England. On first-day evenings, there was a meeting held in Samuel Neale's parlour, which was generally attended by many Friends; and several remember the sweet counsel which dropped from his lips like the dew. Samuel and Sarah Neale had no children, but their house was seldom without young persons. The company of youth seemed particularly

acceptable. Samuel Neale's disposition was naturally cheerful; the benign sweetness of his countenance expressed the benevolence of his heart, and he was beloved in no common degree.

In the year 1786, he was visited with a painful and dangerous illness, which continued several weeks. In this trying time, often afflicted with violent pain and tedious suffering, he was preserved in remarkable patience and resignation. He recovered, but not to his wonted state of health. However, he lived some years afterwards, and undertook several journeys on a religious account; the last of which was on a visit to Friends of Leinster province, having believed it right to join some who were appointed by the national meeting. "In this service he evidently appeared replenished with the love and tenderness of the gospel; steadily moving under the cover of it, and bringing forth the fruits of charity, patience, and meekness of wisdom\*."

His indisposition increased after his return home, and prevented his attending meetings as usual; and, in a short time, the injury caused by a slight hurt and wearing a tight boot, brought on a mortification in his foot. In this trying illness he was preserved meek, humble, and patient. The means and medicines which were judged necessary to be used in his case, tended, in a great degree, to stupify his men-

\* See Testimony from the men's meeting of Cork, respecting Samuel Neale.

tal faculties, which is much to be regretted; but, while reason and recollection were continued, his expressions bespoke a mind peaceful, calm, and resigned. He mentioned his desire for the welfare of *all*; and said that he feared neither death, hell, nor the grave, and that there was nothing in *this* world that he desired to live for. He lay quiet, and, gradually sinking, he expired in the morning of the 27th of 2d month, 1792, in his sixty-third year; a minister forty years.

His valuable wife died the 7th of 3d month, 1793.

From Samuel Neale's and Mary Peisley's Journals.

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### SARAH NEWLAND.

SARAH NEWLAND was born in the year 1728. The monthly meeting of Dublin gave forth the following testimony concerning her: "She was daughter of John and Elizabeth Chamberlain, late of Cooladine, in the county of Wexford; and, in the year 1762, married David Newland of this city, and settled amongst us. Previous to which she had made some appearances in the ministry; and, as she advanced in years, grew brighter in

the exercise of her gift, though not forward to speak in meetings, it appearing awful to her to move in that line of duty; but, when she did, it was savory, and evinced to be drawn from the fountain and well-spring of life. She was a diligent attender of our religious meetings at home, and well-disposed to attend our general meetings abroad, as her outward situation would admit, careful to come at the hour appointed; and her solid sitting and tenderness of spirit in them, often preached loudly.

“ She several times visited some of the meetings of Friends in the different provinces; and, a short time before her removal from us, joined a friend in paying a visit to all the meetings in the nation. Her company on family-visits was truly comfortable and useful. She was an humble-minded woman, not seeking great things; but careful to endeavour to provide for the support of herself and family; yet did not let that keep her from meetings, but frequently shut up her shop to attend her reasonable duty in that respect; trusting to the divine blessing upon her honest endeavours for food and raiment, with which she seemed content. We feel our loss as of a mother in Israel; but have no doubt it is her everlasting gain.

“ She departed this life, the 24th of the 5th month, 1794, aged sixty-six years.”

## ELIZABETH PIKE.

ELIZABETH, daughter of Joshua and Elizabeth Pim, was born at Mountrath in the Queen's County, in the year 1724. Her father had been educated in remarkable plainness and consistency, by his parents, who, during a time of outward trial, approved themselves to be upright testimony-bearers, and valiant sufferers in the cause of truth. Their son Joshua, having duly prized the privilege, was religiously concerned that his children might partake of the same benefit. But many disadvantages attended their situation: they were early deprived of maternal care, in the place of their abode there were few improving associates, and they were exposed to the contaminating influence of some very unprofitable company. Elizabeth, being the elder surviving daughter, was the more at liberty, at least in some things, to choose her own way. There was much of height and independence in her natural disposition; and, though possessing intellectual faculties of rather a superior stamp, she had a strong inclination to vanity in dress, &c.; yet she was prudently reserved in her deportment, and at all times valued for integrity and sincerity.

In 1748 she married Joseph Pike of Dublin. He had been less strictly educated, was of a very



liberal disposition, and readily united with her in throwing off the restraints of her education. The city offered many allurements to gratify a vain mind. For awhile she seemed to enjoy her liberty, and even the death of her pious father did not arrest her progress, as might have been expected; yet the instructive example and tender care with which she had been so long favoured, might have more deeply impressed her mind than was evident at the time; and her case may justly be accounted as one, among many instances, which should encourage religious parents to persevere in the discharge of their highly-important trust, even though they may not be permitted to see those fruits of their labour which they have so anxiously desired; for, in the year 1751, a memorable change was manifest. A few of her contemporaries and acquaintances, some of whom were younger than herself, had preceded her in yielding their hearts to the visitations of divine love. The apparently sudden, yet thorough conversion, of Samuel Neale, (as he himself acknowledges with humble admiration, in the "Short Account of his Life," extracted from his journal,) had an awakening effect upon many, and seemed to open a door for the gospel labours of William Brown of Pennsylvania, who arrived in Dublin shortly afterwards.

Through his instrumentality, a powerful call appears to have been extended to the professors of truth in that city, where various inconsistencies

had lamentably prevailed; and there is ground to conclude, that Elizabeth Pike may be reckoned amongst the seals of his ministry. Her heart was effectually reached. She was, through deep humiliation, made to see and to feel her need of a Saviour; and became willing, with unreserved submission, to accept the offered terms of saving help; being, even in a short time, enabled to demonstrate through her whole demeanour, that she had taken his yoke upon her, and was learning of Him, and that therein she found "rest unto her soul." Thus was she strengthened, according to Scripture language, to join herself to the Lord in a perpetual covenant; not counting any thing too near or too dear to part with, for His sake, who has dealt so mercifully with her.

For a time she had one peculiarly formidable probation to encounter. Her affectionately-indulgent husband was exceedingly mortified, and could not easily yield to her increasing scruples. She felt very tenderly for him; yet, knowing her motives, and whom she served, she dared not withdraw her allegiance from her heavenly Guide and Preserver; and being concerned to keep a single eye to the intimations of his pure wisdom, she was admirably, though gradually, helped through this strait; signally illustrating the apostolic exhortation, 1 Peter, iii. 1 to 4.; and her husband at length became reconciled to her altered habits, and was prompt to promote her religious usefulness.

Soon after she had been thus evidently enabled to renounce the vanities of the world, and to enter the narrow way of self-denial, she *once* felt herself constrained, in the week-day meeting of Dublin, to offer up a vocal supplication; as it were, publicly dedicating herself to the service of the ever-worthy Master; which was awfully affecting to many, who knew her, so lately, in so different a state. But it does not appear that she ever afterwards believed it required of her to speak as a public minister, though, in various respects, she might be "accounted a preacher of righteousness."

She became eminently instrumental in reviving the discipline of the society, which, particularly in women's meetings, appears to have been for some years previously much neglected, or maintained but in a very feeble, languid manner; tenderly encouraging others, also, to come forward in fulfilling their duties. In these labours she had often to wade through great difficulties and discouragements; especially when she was deprived of her beloved coadjutor, Elizabeth Carleton, (who married Richard Shackleton, and removed to Ballitore,) to whom she was accustomed to look up, as to an elder sister in the truth. Many and various were the conflicts and baptisms allotted her in this new course of life. She could truly say, "without were fightings, within were fears." Yet such was the dread of self-deception which pervaded her diffident mind, that (as expressed in

a letter to an intimate friend) she could scarcely venture to conclude that her fears and fightings were, in any degree, of the same nature with those of the apostle.

In process of time she was appointed to the station of an elder, in which she approved herself well qualified for tender sympathy, and deep and mental travail with her exercised brethren and sisters; having sound judgment, and being honest in imparting admonition, but under the influence of that charity which inclined her to palliate the weakness of others; at least, in as great a degree as her quick discernment could admit. She bore a faithful testimony against every species of detraction: the slightest remark or insinuation, which seemed to bear hard upon an absent person, seldom escaped without some observation. Such as, "If any thing were amiss, or conceived to be so, it might be useful tenderly to hint it to the individual, rather than converse with others respecting it."

Her habitual desire to keep her mind calm, was very instructive. She believed it safest for her, even with regard to some things which are generally viewed as of minor importance, in effect, "to shut her eyes from seeing evil," unless duty required a different conduct. The alteration of her attire appeared to be a sacrifice early required, as one of the first proofs of obedience, and it was reduced to as much simplicity as her worthy father would have fully approved; yet she con-

tinued to be no less remarkable for neatness than before.

Though not very free in conversation, nor apt to make professions of regard; yet she cordially loved her friends, and was desirous of "doing good to all." The relative and social duties were of great importance in her view, and, in fulfilling these, she experienced the kindest assistance from her benevolent and hospitable husband. They manifested, on various occasions, that they were "not forgetful to entertain strangers." Theirs was for many years considered the principal house in Dublin, for receiving Friends from other countries, who were travelling in the work of the ministry; and at the times of holding the national meeting, (then twice in every year,) large numbers of Friends were comfortably accommodated.

She was remarkably diligent and punctual in the attendance of the meetings to which she belonged, and sometimes visited those in the other provinces of this nation; also, not unfrequently, and very acceptably, united with other Friends in appointed family-visits.

In 1787, accompanied by her husband, she attended (as representative) the yearly meeting held in London; in which she was helpful to promote an increase of care respecting the situation of the poor, and the due appointment of overseers. In accordance with this concern, two appropriate queries were agreed on by the men's yearly meet-

ing, to be added to those already used by the women's quarterly and monthly meetings. She appeared well satisfied with having taken this journey. Her husband's health seemed in degree recruited by it; but after some time it again declined, and it was concluded needful for him to leave the city: on which they removed to Rathangan, in the county of Kildare, where they remained till his decease, in 1792. During this period she endured much fatigue, anxiety, and loss of rest; being his constant, watchful nurse.

After the death of her husband, she believed it best for her to fix her residence with her only sister, Margaret Beale, near Cork, who had been left a widow with a large family. They afterwards removed into the city, within a short walk of the meeting-house. Her bodily strength declined almost imperceptibly, till the autumn of 1796, when, apparently from having taken cold, her throat became sore, with a troublesome cough. Her physician used powerful means, which were thought to lessen her sufferings; and she was quite satisfied with the endeavours used to relieve her, though without any expectation of recovery. Her only solicitude appeared to be for preservation in patience, and that she might witness a preparation for the approaching change.

From this time she continued to decline, though not always very perceptibly. She employed her niece, Elizabeth Pim, as her amanuensis, in writing

to her old friend, Elizabeth Shackleton, (now a widow.)

“ Cork, 21st of 3d month, 1797.

“ Elizabeth Shackleton,

“ My old, very dear Friend,

“ I was much obliged to thee and thy daughter Sarah, for your very affectionate letter; as I am now, by your kind enquiry and anxiety about me, expressed in dear Mary’s letter. I purposed answering the former before this time, but did not get it done till ailments and weakness came on, and rendered me incapable. My friends set a higher estimation on me than I durst upon myself. They do not know how often I wanted reminding of keeping up the watch so necessary for us all: but Providence was kind in stirring up to that duty. Particularly, for several months back, my spirit has been anxiously engaged, that I might constantly have my mind retired to the divine gift, and that the natural faculties might be kept in subjection thereto. Now, my request is, that it may continue so to be, and that I may be endued with patience and resignation to bear what may be permitted to come. I trust there has been a degree of sincerity of heart; but weaknesses attended, and I have nothing to depend on but the mercy of a bountiful Creator, either in this or the next life. As to the ailment of my

body, I think I am not at all free from pain, but in such a bearable degree as I wish to be truly thankful for; as well as for having every necessary supply and accommodation, and kind care of my sister and her daughters: also now, the company and assistance of my dear niece, E. Pim, who writes this for me. I love my friends in Leinster, and feel desirous for their welfare.

“ With dear love to you *all*, I remain

“ Thy affectionate, but poor friend,

“ ELIZABETH PIKE.”

(Signed by her own hand.)

A few days afterwards she dictated a letter to her sister-in-law, as follows:

“ Cork, 24th of 3d month, 1797.

“ My dear sister Pim,

“ I have long and often had to sympathize with thee, in thy great affliction of body, and sometimes of mind, and feel the same still for thee. I have no doubt of thy sympathetic feeling for me, in my present disordered state. How desirable, that we may be able to testify, as the apostle did, that ‘these light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory,’ while we look not at the things which are seen, but at the things that are not seen; ‘for the things which are seen are temporal, but the things that are not seen are eternal.’



“This is requisite for us all to attend to, as time is uncertain to all; but particularly for us who are far advanced in life, and infirm. In reading the Scriptures, I expect thou findest things consolatory as well as instructive. In an exhortation to good works, is mentioned ‘forbearing one another, and forgiving one another; even as Christ forgave you, so also do ye,’ &c. I greatly wish that we may be so initiated into the nature and spirit of the kingdom, whilst here, having our conversation in heaven; from whence, also, we look for the Saviour, the Lord Jesus Christ, who, as the apostle said, ‘shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself;’ so that we may happily obtain admission into the kingdom, when done with this uncertain time. I understand thou hast been informed by thy children of my bodily ailment. I have now the agreeable company and assistance of thy daughter Elizabeth, who writes this for me. With very dear love to thee, my brother, and the different branches of the family residing near thee, and with strong desires for their temporal and eternal welfare,

“I remain thy truly affectionate sister,

“ELIZABETH PIKE.”

(Signed by herself.)

On the same sheet, Elizabeth Pim wrote: "My aunt declines rapidly, being able to bear very little nourishment or medicine; but she is very sweet in her spirit, like waiting for a release. I spend most of my time with her, and she seems pleased at my doing so, yet does not like that I should be too much confined. My aunt Beale and my cousins do what they can for my aunt Pike. She seems grateful for every assistance."

Nearly two weeks after this time, and only three days before her decease, Elizabeth Pim, having received a letter from London, she manifested a lively interest respecting various articles of intelligence which it contained; proving that her capacity for participating, both in the comforts and troubles of her friends, was unimpaired. After several remarks, and desiring her love might be given to the family, she added, "It may not signify letting them know that I am a poor creature, but it is the case; yet I feel at times a little sweetness; as much as, I suppose, or more than I deserve." She many times, during her confinement, expressed great acknowledgments for not having greater sufferings, and for being endued with patience and resignation; also for the support which was graciously extended to her. She once said to the doctor, "I have been greatly favoured. Providence has been very kind, in turning my mind to himself. I have endeavoured to serve him. I have no sting—no trans-

gression, that I know of, to answer for. I *ask* for nothing but patience and resignation to bear what may be permitted. I am rather desirous of a speedy release, but do not *ask* for it. I trust some mansion is ready to receive me." The doctor remarked, that her patience, resignation, and resolution, were remarkable. She replied, "Patience and resignation are *gifts*, and I am thankful for them, and for having nothing laid on me but what is bearable; but resolution I have none, for I do not resolve on any thing. I am much favoured; nothing is laid on me yet, but what I can easily bear; and I have every accommodation and kind assistance from my friends."

Notwithstanding these comfortable acknowledgments, she appears to have been at times tried with a sense of deep inward poverty, if not seeming desertion; which may be gathered from some of the following expressions: "It is said, 'all is well that ends well.' Those who remain will have their conflicts; but the same Hand which supported others, will support them, if it be relied on. The crown, at the end of their race, is worth striving for; but the end of the race of the careless will be sorrowful. It seems comfortable to be getting away;—nothing in this world to hold me;—no natural tie to keep me, since my husband's decease; and I not likely to be of any use, if I staid longer. I am mostly poor, but sometimes feel a little sweetness, which is more than my desert. It is welcome. I do not find much to hin-

der my going off the stage. I am wishing, if it be the will of Providence, for a release. I hope to be pardoned for my omissions, and for any thing I have done amiss." To a friend she said, "Do the day's work while it is day: whatever thy hands find to do, do it with the might afforded. We cannot be heirs of two kingdoms: a preference must be given to one. My love to — I am obliged by what she wrote about me, and it is the case. There *is* support underneath; though as much of the love and favour of the Almighty, as could have been desired, was not at all times extended; but latterly I feel more of support and sweetness. I am not for making much show: *to be* accepted is what I desire, and not to *say* much about it. I am waiting for my change: sometimes it seems very near, at other times not so near. I desire to be kept watchful till it does come. Sometimes I feel a little comfort, but am often poor enough: perhaps it is best for me, causing me to be more watchful than I might if it were otherwise. The goodness of God endureth continually. I can give my little testimony to this, as far as I have gone. The goodness of God endureth continually: this is all the song I have to sing."

On the 9th of the 4th month her speech became imperfect, but the following expressions were gathered: "The hands which were ready to hang down have been supported." Her niece, Elizabeth Pim, expressed a hope that she con-

tinued to feel that support. She replied, "Yes." Soon after she said, "My love is to all my friends, particularly my relations. I feel it *fresh*: I wish well for all: nothing else in my heart for any one," or to this effect. These were nearly her last words. After which there was a sweet solemnity, and she soon quietly departed.

Thus this honourable elder finished her course, about one o'clock, the 9th of 4th month, 1797, in the seventy-third year of her age; having been above forty years an active and serviceable member of religious society. Her character, drawn in her life-time by Richard Shackleton, her friend, who knew her long and intimately, will be recognised by those who remember her, as a *just* one.

"Elizabeth Pike is a remarkable woman in our age and nation, and a true daughter of the church. She has a good masculine understanding, great prudence and sagacity. She is a woman of deep religious experience, devoted in all her faculties to the service of truth; plain and sincere in her religious conduct, yet holding her authority in the meekness of wisdom, and moving feelingly, under the canopy of love, in humility and mildness. She is true, staunch, and steady in her friendships, which are very select; and an avowed enemy and zealous reprovcr of tale-bearing and detraction. She is a quick discerncr of spirits, and sound in judgment of appearances in the ministry. She does not officiate in that line, but is well gifted for

discipline; which she exercises in reverent fear, and with the savour of truth on her spirit."

(From MS.)

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### JOSEPH INMAN.

JOSEPH INMAN, born about the year 1726, was a man whose memory is dear to his friends; and whose steady walking, from youth to age, has left an example worthy of imitation. To him might be applied the character given in holy writ: "An Israelite indeed, in whom was no guile."

In the year 1748 he married Ruth Hoope, born in Ulster province; obtaining in her a worthy and amiable companion. Their residence was Ballybrittan, near Edenderry; of which meeting they were members, and both were in the station of elders. They had no children, but, being beloved by, and loving young persons, they had generally several of such assembled about them; who beheld, in their valued friends, the sweetness which a well-regulated life diffused over their manners and conversation. Cautious of speaking to the disadvantage of any one, they endeavoured to repress in others any tendency to this error, which is so prone to slide into familiar discourse.

They were affluent and hospitable without ostentation, and preserved in great simplicity.

Joseph Inman was active in the discipline of the society, in the monthly meeting to which he belonged, as well as in general meetings. His upright dealings and his benevolence gained him very general esteem. His deportment was marked with meekness and innocency, in no small degree; and he possessed so much kindness of heart, that it distressed him to be told of petty depredations on his property, from the struggle between his sense of justice, and his reluctance to punish offenders.

As he was diligent himself in attending meetings, so he was qualified to remark the omissions of others, in this respect, to themselves. When he missed his friends from meeting, he was wont to pay them a visit, to know whether indisposition had kept them at home; gently expressing his opinion, that nothing else should prevent the performance of this indispensable duty. His belief in revealed religion was simple and sincere. He desired, for himself and others, that they might not meddle in matters too high for their comprehension, but humbly perform their known duties; frequently advising against giving ear to the reasoner.

He endured a lingering illness with patience and resignation; and departed this life, 8th of 5th month, 1800, aged seventy-four.

His widow died at Rathangan, in the year 1814, aged eighty-eight.

Edenderry Monthly Meeting.

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### JOSEPH POOLE.

JOSEPH, the son of Joseph and Jane Poole, was born at Growtown, county of Wexford, in the year 1731. He profited by the guarded education which he received. His habits of industry did not weaken his religious feelings, and he has been heard to say, that he has seldom been more sensible of the influence of divine consolation, than when following his plough.

He believed, for many years, that it was required of him to preach the gospel; yet, through diffidence, long withheld this sacrifice. When he appeared as a minister, his doctrine was sound, and his conversation consistent with it. He was wont to lead the discourse, where he was in company, to religious subjects. His neighbours experienced the benefit of his advice, not only on subjects of the greatest importance, but on those which concerned their temporal affairs. He studied the welfare and comfort of those who were under



his care; he was kind to his tenantry, and liberal to the poor; and had the respect and regard of all who knew his worth.

He married, in 1765, Sarah, daughter of Jacob Martin, of Aghfad, county of Wexford.

He did not travel much in the work of the ministry: he was diligent in the attendance of meetings at home, and those for more general service. In the year 1784, he accompanied that devoted servant of the Lord, John Pemberton, of Philadelphia, in religious visits to some meetings of friends in Leinster, as also to sundry places in Connaught and Munster, where none of the society resided.

In 1785, his son Joseph died, [see p. 283.] This was a close trial to the parents of this youth; but the affliction was borne with submission to the wise decision of Him who gives and takes away.

This our Friend's last illness was not of long continuance; nor did it confine him entirely to his bed, till the day which closed his life. He seemed to have entertained but little prospect of recovery, from the early part of his indisposition; and repeated to his physician most of the seven first verses of the 12th chapter of Ecclesiastes, concluding with: "Then shall the dust return to the earth as it was, and the spirit to God who gave it." He suffered much from difficulty of breathing; and though he expressed the happiness of feeling a peaceful conscience, he found the pains of dissolution hard for nature to support, often craving

divine aid and mercy. Observing the attention of those who waited on him, he said: "Except the Lord keep the city, the watchman waketh but in vain." These were nearly his last words. He died the 23d of 12th month, 1800. Those who were present, felt a solemn calm to cover their minds at that time, and one of them was strengthened, feelingly to express these words of consolation: "O death! where is thy sting? O grave! where is thy victory?"

County of Wexford Monthly Meeting.

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## MARY MOORE.

MARY MOORE, daughter of Nicholas and Susanna Moore, was born in Waterford, 1727; and though, for the most part, she dwelt in her native place, yet she visited some parts of the nation, with the unity of her friends, and was frequently employed in that truly useful and necessary work of visiting the families of those of her own society. She was a minister in good esteem, and of exemplary life, and seemed to have no greater joy than to see truth and righteousness prosper in the earth. She was earnest to exhort the old and the young to

seek an acquaintance with the Lord; to take up their daily cross, and follow a crucified Saviour; and endeavour to do their day's work while health and strength were afforded, and not to leave the great and necessary work of their soul's salvation to a sick bed and rolling pillow.

She appeared to tread a quiet path through life, and died the 3d of 6th month, 1801; leaving on the minds of her friends an impression of esteem and affection for her memory. She was aged about seventy-four; a minister about forty years.

From Testimony of Waterford Monthly Meeting.

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## BENJAMIN GRUBB.

BENJAMIN GRUBB, son of John and Anne Grubb, was born in 1727 or 1728. In the year 1758, he took to wife Susanna, the daughter of James and Susanna Malone, friends belonging to Carlow monthly meeting, and settled in Clonmel. His wife united with him in giving their children a religious education. Benjamin Grubb was a man of good sense, uprightness, and simplicity; an affectionate husband, a tender father, and a kind master. He loved to have his friends under his roof,

where they were entertained with genuine hospitality; he was compassionate to his fellow-creatures, and it was evident that he endeavoured to keep a conscience void of offence toward God and toward man: an honourable elder, being well qualified for active service in the discipline of the religious society to which he belonged. He enjoyed a long continuance of health, and was industrious in business. His blameless, consistent conduct; the solidity, free from austerity, of his deportment; and his kind, unassuming manners, caused him to be loved and respected. Attacked by paralytic complaints, he lingered for nearly three years, under great bodily weakness, yet was favoured with a continuance of his mental faculties; and, during that time, was never heard to utter an impatient word, but bore his sufferings with resignation and tranquillity of mind; and, as long as he could, attended religious meetings, his feeble steps thereto being supported by his dutiful and affectionate children. He died in the 2d month, 1802, aged seventy-four.

Susanna Grubb, his widow, outlived her beloved husband a few years. Her health, before impaired, after his removal declined more rapidly; and early in the year 1806, she passed quietly away, aged seventy-five.

County of Tipperary Monthly Meeting.

## ELIZA CHAMBERLAIN.

ELIZA, daughter of Thomas and Dorothy Chamberlain, late of Cooladine, in the county of Wexford, was born 22d of 2d month, 1777. In the year 1788, her father was removed by death; soon after which, her mother placed her at Suir-land school. Here she took the small pox, which proved of a malignant kind.

After remaining some time longer at school, she returned to her mother, with whom she continued till her decease, in the year 1792. She was thus left without parents, about the fifteenth year of her age. In the same year she was placed at Mountmellick boarding school, under the care of Anne Shannon; with whom, as her years increased, she formed a close and very tender friendship.

When Deborah Darby and Rebecca Young visited this nation, in 1797, their ministry seems to have been instrumental to turn her mind into a deeper consideration of the things which belonged to her peace. As a diary and some letters written by her have been preserved, a few extracts from them may be acceptable and instructive.

*From the Diary, 1798.*

“Went to meeting as usual, and received little

improvement, I fear: when shall I have my thoughts in proper subjection?

“8th of 1st month. Went to visit my old friends, poor as well as rich: what gratitude do some of them feel for slight services!

“16th. Governess took me to visit a poor family: surely it is good for us to visit those who are struggling with difficulties.

“28th. In the sitting after tea, had a mournful prospect of my faults. I hardly do or say any thing, that, in the cool hour of reflection, will bear the test.

“1st of 2d month. Got credit for something that I hardly deserved: surely undeserved praise is the keenest censure.

“21st. Was convinced, beyond any manner of doubt, that our words ought to be few; and that much speaking, though the subject be innocent, is oftener to be repented of than much silence.”

On completing her twenty-first year, Eliza Chamberlain came into possession of her property, which enabled her to gratify many of the benevolent wishes of her heart. She was the friend of the helpless, of the orphan, and the widow: her liberality was only bounded by her means, and her bounty was bestowed with a delicate respect to the feelings of those she assisted, which enhanced the obligation. She devoted a large portion of her time to the poor, many of whom she visited in their lonely dwellings; cheering them by

her affectionate kindness, as well as administering to their bodily wants. She was attentive to the interests of her tenants; giving them leases on such moderate terms as enabled them to live comfortably. In 1799 she perfected the lease of a piece of ground at Cooladine, for a burial place for the people called Quakers, at a nominal rent. On her attaining the age of twenty-one years, she made the following remarks:

22d of 2d month, 1798. "The twenty-first anniversary of that in which I first drew breath. Is it not the most important of my life; and to what good purpose have I employed it? Not in doing the utmost I might have done, to serve and obey my beneficent Creator; not in striving, as much as I ought, to correct my temper; not in praying as fervently as I should, to be henceforward preserved in the path of undeviating obedience to the calls of duty: though the prayer of the wise king was brought, at least, to my remembrance: 'I am but a little child: give to thy servant an understanding heart.' Now surely I am doubly called upon to act rightly. My state of infancy and childhood is past; and now, by my peculiar situation in life, am I launching into the cares and troubles of the world. Oh! may I, in the commerce of life, be preserved from right-hand errors, and left-hand errors, and may the query still be present with me, (if I dare to think of valuing myself on, or attempt to make an improper use of the gifts of Providence,) 'Who maketh thee to differ from another, or what hast thou that thou didst not receive?' And with re-

spect to my mental abilities, may I be clothed with the shining robe of humility. At times I am greatly humbled, under the feeling of my own weakness, worthlessness, and inability to act with propriety, even in the common occurrences of life, in which I see so many shine; but then self, that subtle deceiver, that bosom enemy, which we all have to war with, maliciously whispers in my too-attentive ear, that I am wiser, and, forsooth, better-informed than many. Ah! who is proof against this insinuating adversary? Who are not liable to think more highly of themselves than they ought? Those alone who keep under the humiliating, soul-prostrating influence of that love which flows universally to all mankind, poor as well as rich, ignorant as well as wise; and a strict attention to that inward monitor, which shows us impartially what we are, lays open the hidden, and often corrupt motives of our apparently good actions; and convinces, beyond a doubt, that ‘the heart is deceitful above all things, and desperately wicked.’ Oh! may I, when again disposed to think more highly of myself than I ought to think, have the mournful prospect of my faults and omissions brought to my view; and how infinitely, how immeasurably short do I fall, in every instance, of that blessed nature which is held up for our imitation!”

About this time she appears to have been assisting to nurse a sick friend, and she says: “Oh! may I, when laid on the bed of sickness, (which,



some time or other, I must expect,) be enabled to bear, with patience and resignation, the pain and affliction I may have to suffer; and in order thereto, to prepare myself, while favoured with health and strength, for that awful moment. For, if our life be not that of the righteous, we have no reason to expect our latter end will be like theirs."

"27th of 2d month. Went to see E. C. and, I hope, I got a lesson of patient resignation, worthy to be remembered, from observing the contentment visible in her countenance and manner."

"5th of 1st month, 1799. Found mortification was good for me. May I be preserved from resenting disrespectful treatment; for while I do, let me pretend to what I will, I am in the same spirit as the aggressor.

9th. Visited several poor people: a profitable exercise, if it would teach us to number our blessings.

"18th. A Christian must suffer deeply and frequently, was impressed on my mind of late: yes, in body and mind, they must be willing to give up all in this world, who expect the reward of eternal life in the next: I mean, happiness. How hard is this to the creaturely will and wisdom; but this will and wisdom must also be resigned.

"24th. How much more elevated—more sublime, are the sentiments of a true Christian, than of the greatest and most refined moralist.

"22d of 2d month. Even this very day, though

often thoughtful that it was my birth-day, has not been free from condemnation: I talked too much, and was disconcerted at a favourite sentiment being contradicted."

She notes her birth-days, by aspirations after a greater degree of acceptance with Him who gave her being. In 1800, she thus expresses herself on this occasion: "Should this be the last year that I remain in this uncertain state, may it be so spent as to ensure peace on a death-bed, that ten thousand worlds cannot procure. If unfeigned repentance for the past, upright conduct at the present, and sincere resolves to act well in future, are not now united in my life, what shall I expect, but that aggravated punishment justly due?"

In a letter to a friend, she says: "My natural disposition is reserved; and though nature may be much improved, it is seldom entirely changed, except by the work of religion; so that I believe it is best for me to content myself with what I am, and not aspire to what others would have me to be."

These extracts from this young person's private writings, demonstrate the sincerity of her heart.

Being on a journey, she lay on a damp bed: this, it was thought, occasioned an affection of the lungs, from which she never wholly recovered. Thus were the fatal seeds of consumption sown, before she had completed her 24th year.

In 6th month, 1801, the disease seems to have made some progress, for she remarks: "While thus confined from assembling myself along with

those with whom I make profession of religion, oh! may I not grow lukewarm and careless about the great work of sanctification; for surely it is a heart-work, and we may be as diligently employed therein whilst in the closet, as in the most crowded assemblies for religious worship. How often in these does the mind wander from its true centre, following some darling scheme and inclination; though the body may be still, and the countenance so composed, that our fellow-creatures may think we are performing that worship in spirit, which is alone true worship: but he who knows the heart, and reads the most secret thoughts and intents thereof, will punish for this hypocrisy.

“1st of 1802. A new year is commenced, perhaps the last that I shall see in this world: but that would be of little consequence if my peace were made, and that I had an assurance of everlasting felicity hereafter. Alas! for me, this is not the case. My poor, weak mind, that used to be employed about trifles, is now occupied about the diseased body, and seems to have little time for any other thoughts. Oh! may strength be vouchsafed to me, an unworthy creature, to serve the Lord the remainder of my days.”

On her birth-day this last year of her life, 1802, she thus solemnly and impressively observes: “Entered into my 25th year. Now surely I am so far advanced in life, as to make it necessary for me to think seriously of my conduct, of my pursuits, of the part I am acting; and no longer to

trifle away the precious moments which were given, that I might, by a perfect obedience, so glorify my Creator here, as to be prepared for a reception into his presence, when this veil of flesh is dissolved, and the spirit appears before that awful tribunal, where my actions will be judged by unerring justice. Oh! my God, have mercy upon me: compassionate my weakness, forgive my iniquities. And oh! pardon, if it be thy blessed will, my numerous deviations from known duties. Ah! strengthen this weak body, that I may make my peace with thee before I go hence."

In a letter to a friend, she thus expresses herself: "I am a good deal shut out from my near relatives, by being here, yet is every deficiency made up in the company of my dear A. S. who, notwithstanding her many avocations, is to me the kind, sympathizing friend, the instructive companion, and affectionate provider of all that is necessary in my present state of health; to which she attends with, I think, too much assiduity."

During the paroxysms of disease, her mind was sweetly calm, and her patience admirable. Modest and diffident as she was by nature, she believed it right for her to expostulate with a young person, who, she apprehended, was deficient in keeping good resolutions; describing to her something of her own inward conflict, in which the language of her spirit had been, "A Saviour, or I die; a Redeemer, or I perish!"

At times, the health of this beloved young

woman was so much benefited by the means resorted to for its restoration, that a prospect of her recovery was cherished by her friends: again their hopes were clouded; and in this fluctuating state she continued till the 11th month, 1802, when she evidently and rapidly declined. On the 13th of that month, she told her physician that she had never felt any pain equal to the difficulty of breathing she then laboured under; yet she frequently smiled sweetly through her sufferings, and, while passing through a distressing night, appeared to feel less for herself than for the person who watched with her.

On the 14th she breakfasted in the parlour, yet her increasing weakness was evident. With the diffidence of a humble Christian, she mentioned to her beloved A. S. that, though she could not say much as to an assurance respecting futurity, she had a hope that, with the thief on the cross, she should be received into mercy.

She had for some time under her care, a poor young girl who had lost the use of her limbs, to whose wants she constantly administered, and whom, when in health, she often visited. About noon, this last day of her life, she sent for an intimate friend, and confided to her the charge of this helpless creature; which, when her friend kindly undertook, Eliza seemed to have no further concern in the things of this life. Another friend coming in the afternoon, she conversed, apparently

with as much ease as if free from pain. On one occasion she expressed her belief, that there was no state in the Christian progress more difficult to attain, than that of being willing to be accounted as the offscouring of all things.

She spoke of the ease she had enjoyed for the last two hours, with thankfulness; and a restlessness coming on, desired to change her posture; after which, a sharp conflict with the pangs of death seized on her exhausted frame. Yet, in this hour of agony, she said: "What signify these pangs, when all happiness is placed beyond them?" and, in a few minutes after, her spirit was disencumbered of mortality. She died, 14th of 11th month, 1802, in the 25th year of her age.

From MS.

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### MARY RIDGWAY.

MARY, the daughter of Joseph and Mary Sparkes, was born in Exeter, the 30th of 9th month, 1728; and in the early part of her life, yielded to a conformity with the world, in her appearance, speech, and behaviour. From this delusive world, however, in the bloom of youth, she was enabled to turn into the narrow path of self-denial; and, sub-

mitting her will to the divine will, after many deep conflicts and baptisms of spirit, preparing her for the work of the ministry, she was qualified to tell unto others what the Lord has done for her soul.

Not long after her coming forth as a minister, she came into Ireland, in company with Sarah Splatt, on a religious visit to Friends of this nation, in the year 1753. Sarah Splatt being obliged to refrain from travelling, on account of indisposition, Mary was, for a time, accompanied on her journey by Elizabeth Carleton, (afterwards Shackleton.) In the year 1754, she was married to Joshua Ridgway, of Ballicarrol, in the Queen's county, who died in the prime of life. During his life, she had not much public service, home seeming to be her proper allotment; but after his decease she was diligent in her ministerial office. Her exercises through life were many and varied, both outwardly and inwardly; (those from without of a very peculiar and trying nature;) yet she was happily preserved in meekness and patience, saying, in the language of conduct: "Thy will, O Lord, not mine, be done.

One who knew her from her early life, thus writes concerning her: "I have had to remember somewhat of the tribulated path she had to tread, and which, no doubt, gradually fitted her for an entrance into that kingdom, where rest and peace for ever reign; as well as helped to qualify her for eminent services in the church militant, while on

earth. She was tried at all points, but held fast her integrity under all her various probations: the winds blew, the rains descended, and the floods came, but her habitation stood firm. And why? because it was founded on a rock: that rock against which all the powers of darkness, or all the trials of time can never prevail."

Her humility and mildness of disposition were particularly conspicuous; and she was remarkably careful to cultivate, even in company, that inward recollection and retirement of mind, by which she was preserved in purity of heart, and was often favoured with near access to the Fountain of all Good. Those who were young in her day, remember her motherly tenderness towards them; her gravity, her gentleness, her guarded familiarity, and the uniform courtesy of her demeanour: walking before them an example of Christian virtues.

Often, in the drawings of divine love, she visited different parts of this nation, also Friends in England several times; and once, pretty generally, Friends on the continent of America. So that there was little cessation of her labours; and, even when far advanced in life, this devoted servant crossed the channel twice. After this she travelled no more abroad, but attended meetings at home, whilst of ability of body, and ministering therein to edification and comfort; evincing, that He who had been her morning light, was then her evening song. She peacefully put off mortality, the 16th



of 3d month, 1804, aged about seventy-six, and a minister about fifty-five years.

The quarterly meeting of Leinster province thus testify concerning their “fresh recollection of her extensive usefulness in these our general meetings, of which she was a diligent attender, though often in great weakness and infirmity of body, wherein her services, both as a member and minister, were truly satisfactory and edifying. She was frequently engaged in family visits, and exercised in her gift in families where her lot was cast. Of a sympathizing spirit, it may be truly said, she, in an eminent degree, possessed ‘pure religion and undefiled; visiting the fatherless and widows in their affliction, and keeping herself unspotted from the world;’ thereby leaving a bright example to us, her survivors; she being thus enabled, through faith and patience, to follow the Captain of her soul’s salvation.”

From Testimony of Mountmellick Monthly Meeting.

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## LOUISA CONRAN.

LOUISA, the daughter of Samuel and Anne Strangman, was born at Mountmellick, in the year 1755. At an early age she manifested a desire to be ac-

ceptable in the sight of her Creator, and became an example of humility and self-denial to the youth; while her stability and solidity of conduct, recommended her to those more advanced in life.

In 1783, on her marriage with John Conran, she became a member of Lisburn meeting. She was endowed with clear discernment in matters relating to the discipline, and was active in the promotion of it. She seldom missed attending the yearly meeting in Dublin, and several times attended that held in London. She was in the station of an elder. Exemplary as her life had been, she experienced, in her last illness, those fears with which many diffident, though purified spirits, have been tried. She supplicated for forgiveness, and that her dross and tin, and reprobate silver, might be done away. She acknowledged that she was nothing; but that Christ was all, and that her hopes of salvation were through him.

She said she had been concerned, from her youth up, to keep the testimonies which Friends have to bear; and her belief was, that they were the testimonies of truth. She took an affectionate farewell of her female servants, and recommended to them to let truth and honesty be the governing principles of their lives. She desired her love to be remembered to several friends, and concluded with saying, "I love all."

The last words which she is recollected to have spoken, and those she spoke distinctly, were: "Who is this great enemy that surrounds me?"

Christ will overcome him." After this she lay silent, though apparently sensible, till she quietly expired, without a sigh, 4th of 12th month, 1805, aged fifty.

Lisburn Monthly Meeting.

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## JOSEPH WILLIAMS.

JOSEPH WILLIAMS, son of Joseph and Mary Williams, was born in Dublin, in 1736. In 1761 he married Jane Chamberlain. The monthly meeting of Dublin gave forth the following testimony concerning him: "This our beloved friend was, early in life, visited by the tendering impressions of that grace which is sufficient for us; and, having measurably submitted to follow his Lord, he became useful in the church, and an elder much esteemed. He was diligent in attending meetings for worship and discipline at home, and frequently attended those in other parts.

"About the year 1787, he came forth in the ministry; and, in the exercise of his gift, he was sound and edifying, and, at times, much favoured. Although he travelled but little with certificate, yet, with the approbation of our monthly meeting, he, at sundry times, visited the meetings of Friends

in the quarterly meeting to which he belonged, as well as those of the other quarterly meetings of this nation; and, under appointment of the national meeting, he several times visited Friends, generally, throughout the island.

“He was of unaffected manners, plain and undisguised in his mode of expression, and of great candour: he was ‘a lover of hospitality, a lover of good men;’ much devoted to the cause of truth, and zealous for its promotion; and, on some occasions, he exhibited great firmness of mind; not suffering private considerations, or personal feelings, to warp him from what he conceived to be his duty.

“For many years he had much of the service of society on him; and, under the weight thereof, from the lukewarmness and degeneracy that prevailed, he was, at times, almost ready to sink; but the Guide of his youth continued, mercifully, to be his support, even to old age. In discipline he was of quick discernment and sound judgment, and desirous, not only of its support, but that it should be supported in the right line and spirit; and, in a letter he wrote to our monthly meeting, at a time he was prevented, by indisposition, from attending, he expressed himself, on that subject, nearly as follows: ‘On my awaking this morning, the state of the monthly meeting became the subject of my thoughtfulness and consideration; and a desire attended my mind, that you might centre to the precious gift in yourselves, and, waiting

thereon, feel its influence to qualify you for rightly moving, and transacting the business that may come before you: for, a small portion thereof, does more for us than all the natural qualifications we may have as men; yet these, when kept in their places, are great favours and additional blessings.'

“ In the year 1792, he attended the northern yearly meeting, held at Whitehaven, and the half-yearly meeting of Scotland: he also, many times, attended the yearly meeting in London. The last meeting he was at, was one appointed for the youth of this city; and, although in great weakness of body, he was enabled to communicate suitable counsel on the occasion, and, as it were, take a farewell of his friends. From that time he continued to decline in health, and, for the most part, was confined to the house. During our last yearly meeting, he was unable to bear much company; yet, at one time, in an opportunity of religious retirement, many friends being present, amongst other things, he expressed himself to the following import: ‘ He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber; and we cannot go out of the right way, and in again, at our pleasure.’

“ Continuing to decline, he was removed into the country, a short distance from this city, where he was, several weeks, confined to his bed, during which time, to his close, he spoke but little.

“ He departed this life, the 17th of the 8th month, 1807; and his remains were interred, the 20th of the same, accompanied to the burial-ground by a large number of Friends and others; a solemn silence prevailing, with little interruption, from the house to the grave-yard. He was aged nearly seventy-one years; a minister about twenty years.

“ Thus our beloved friend finished his course; and, we trust, has entered into that rest which is prepared for the righteous. May we, who remain behind, labour to know our minds redeemed from the spirit of this fading world, and placed on things above, that are durable, and pass not away; that so, when we shall draw near our final close, in time, we may each of us experience the ‘effect of righteousness to be quietness and assurance for ever.’ ”

His widow survived him several years: she was in the station of an elder. She departed this life the 14th of the 1st month, 1821, leaving a bright example of a meek, circumspect conduct.

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## THOMAS FAYLE.

THOMAS FAYLE was born in the King's County, in 1742. He was apprenticed to a Friend in Dublin, and settled in that city. That sobriety and thoughtfulness which distinguished his early days, accompanied him throughout his life; and as his years increased, his usefulness in the religious society of Friends, of which he was a member, increased also. He was much concerned that its Christian discipline should be faithfully supported, and was active in the administration of it. He was a man of plainness, solid sincerity, and firmness. He spoke his sentiments honestly, whether in meetings for discipline, or to individuals; and he encouraged others to speak the truth, every man to his brother. He was often engaged in visiting Friends in their families.

In the year 1773 he married Abigail, the daughter of James and Susanna Malone, members of Carlow monthly meeting. In her he had a tender and sympathizing wife—a true helpmeet. Their joint care was extended for the preservation of their children, in the safe path of simplicity and consistency of conduct, from unprofitable company and injurious reading; encouraging the good that was in them, and endeavouring to check and prevent the growth of what was

wrong; and treating them with the tenderness of parental love, thereby gaining their affection and confidence. They had the great comfort and blessing to see their hopes fulfilled, and their anxieties repaid, by the conduct of their offspring; and, ruling their own house well, were qualified to admonish and encourage others to do likewise. They were both in the station of elders. Thomas Fayle several times attended the yearly meeting held in London. He was desirous that Friends might not pursue their trades, so as to encumber their minds, and unfit them for religious services. In this he was exemplary; as also in his uprightness and punctuality in transacting business. His faithful wife was desirous that he should fulfil every duty which he believed was required of him; even though it should separate them for a time, and thus deprive her of his company and encouragement at home. She was diffident in offering her sentiments in meetings of discipline; but when she did, a sense of rectitude attended the expression of them. She was desirous to avoid superfluity in her domestic economy, particularly in furniture; yet heartily united with her worthy husband in the exercise of hospitality. There was a cheerful kindness to be met with in visiting them, which attracted and attached their friends; and the genuine piety which warmed their hearts, was beheld in their countenances, and felt in their conversation. They were more in substance than in show.



Thomas Fayle enjoyed the privilege of almost uninterrupted health. The health of his wife had been in an impaired state for some years; and when she became more indisposed, and suffered much pain, she earnestly desired that the Lord would grant her patience to bear whatever sufferings might be allotted to her. To one of her sons she spoke to this effect: "Seek first the kingdom of heaven, and all things will be added; all things necessary will be added. Do not suffer the honours or profits of this world to draw thy attention from that which is alone necessary. The riches of this world should be considered as dross and dung, that so we may win Christ. My pain is great. What a long illness I have had—now nearly two years! I believe it is for my good. I am not murmuring—I hope I am not murmuring at the long illness I have been favoured with. How thankful I ought to be for the many favours and blessings I have experienced!"

Though her illness was long, her last confinement to her chamber was only three days; and on the 15th of 4th month, 1805, her valuable life closed, at the age of sixty-seven. Her loss deeply affected the minds of her affectionate husband and children.

On the 15th of 5th month, 1808, Thomas Fayle appeared not so well as usual; but attended both meetings, it being the first day of the week. In the evening he desired the Bible might be read,

and, after a time of silence, which was usual when the Scriptures had been read in his family, he made some observations on the instructive parable of the sower. As he did not get better, his family called in medical assistance. The physician gave little hopes of his recovery. He spoke himself of the probable termination of this illness; desired to be undisturbed; adding, "There seems no sting. I never made much show; but what I did, I endeavoured to do it honestly. I have a hope to be admitted within the pearl gates."

His declining strength, though he suffered little pain, confirmed his belief that his end was near; saying, "I am favoured with great quietness;" and he then humbly and thankfully said, "What a strange sight it is for me to see!" Being asked what he meant, he replied, "For me to be called away, and to be quite ready." Then quickly, yet gently gliding from life, he passed quietly away, about midnight, the 21st of 5th month, 1808, aged sixty-six.

From "Piety Promoted," 10th part.

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## ABRAHAM NEALE.

ABRAHAM, the son of Samuel and Sarah Neale, was born at Christian's-town, county of Kildare, 5th of 2d month, 1756. He was one of a large family, who were, in early life, deprived of a pious father. His natural dispositions were amiable, and, even in his childhood, his sobriety of conduct impressed his contemporaries with respect for him. In passing through the path of youth to manhood, he was preserved in that circumspection which enabled him to become a steady example of humility and meekness.

In the year 1791, he married Rebecca, daughter of George Penrose, and widow of Joshua Forbes. He was an elder in the church, and he endeavoured to rule his own house well.

His life was so spent as to be a preparation for the close of it; the suddenness of which was not attended with dismay. On the 19th of 7th month, 1813, he was descending a ladder, with his back to it; when it gave way, and he fell. He walked, with assistance, to his brother's house, near to which the circumstance had occurred. His own house was not far distant; but it was not judged proper to remove him, even that small space, till he should have recovered the immediate effects of the fall. To his own house he returned no more. He

rapidly grew worse; and all the medical aid which was procured, all the affectionate cares of his own and his brother's family, could not avert the consequences of this severe injury. His sufferings seemed to be chiefly from great difficulty of breathing; and in this awfully-trying time, he expressed his entire resignation, the evidence which he felt that his peace was made, that he had nothing to do but to die, and his hope that he might be favoured with patience. His dear children engaged his tender solicitude: his desire for their preservation, and that they should be brought up in plainness, and messages of love to those who were absent, flowed from his dying lips.

A short time before the solemn close, he enquired the time of the day. On being informed, he said he did not expect to have remained so long; and soon after, in a sweet, resigned frame, he expired, about nineteen hours after the fall, the 20th of 7th month, 1813, aged nearly fifty-eight.

His widow survived him but a few years, enduring frequent attacks of indisposition with much Christian patience and resignation; and departed this life the 17th of 5th month, 1819.

Edenderry Monthly Meeting.

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## WILLIAM WRIGHT.

WILLIAM WRIGHT, the son of William and Mary Wright, was born in Cork, 1784. He made a wise choice in early life, devoting his talents to the Giver of them; and was particularly watchful to preserve his mind disentangled from business, as far as was compatible with the necessary pursuit of it; and on the first day of the week he was not known to open a letter on that subject. He was a dutiful child, and, being deprived of his parents, endeavoured to supply their loss to his brothers by his affectionate cares. His gentle manners, his considerate kindness, and solid judgment, were all refined and strengthened by the genuine piety of his heart.

Little can be recorded of a life which flowed in so equal a tenor, in such privacy, and which so soon reached its period. Before the end of his thirtieth year he was seized by a violent fever; and, after a short illness, he died, in the 12th month, 1813: consoling was the firm belief that he was prepared for the awful change.

It was after his death that his modest virtues were more fully disclosed; for his numerous acts of benevolence were performed with that privacy expressed in the divine command: "When thou doest alms, let not thy left hand know what thy

right hand doeth." The anxiety of the poor in his illness, and their grief at his death, revealed those deeds which he desired should remain unknown.

*Extract from a public newspaper.*

"Died, on Saturday last, in Duncan-street, after a short but severe illness, Mr. William Wright, grocer, one of the society of Friends. As one of that most respectable body, he was a pattern of its primitive, pure, and unrelaxed manners; which were deeply displayed by him, in mildness, benevolence, and every Christian virtue. As he was dutiful and affectionate in his domestic circle, so he was conciliating in manners, charitable, and compassionate. As a man of business, his dealing were conducted with the strictest integrity and punctuality. By his death, society has lost a valuable member."



SUSANNA HILL.

SUSANNA HILL was the daughter of Thomas and Abigail Knott, of Edenderry, and was born in the year 1769. Her father died some months before her birth, and left his widow in straitened

circumstances, with an infant son. A kind and generous friend, then residing in that town, though not allied by kindred, received them into his family, where the widow and her child experienced the comforts of affectionate attention, cordial sympathy, and genuine hospitality; and, during the trying period of her confinement, the amiable females of that house cherished her with sisterly tenderness. They recommended her to the family of one of their relations: here she fulfilled her duty to much satisfaction. With them she continued during the remainder of her life; a meek and lowly-minded woman, much beloved and respected by all the family.

Her children were boarded and educated in Dublin; and, when at a proper age, her son William was apprenticed to his uncle, and Susanna to a mantua-maker. William (as one who knew him well thus testifies) "was, from infancy, of an uncommonly serious turn of mind: I know not that an unbecoming word ever escaped his lips. He feared every thing that was not consistent with the purity of the gospel, and led a life of the greatest circumspection." His sister's disposition was more volatile, and she indulged in some of the gaieties of youth; but her gentle temper and amiable disposition caused her always to lend a ready ear to the reproofs of instruction; and, during her attendance on her mother in her last illness, she was more and more convinced of the necessity of taking up the cross to many things

in which she had hitherto indulged, and, yielding to the powerful influence of vital religion, her mind became "seasoned with grace."

On her mother's death she quitted her lodgings, and resigned her trade; believing she should be more retired, and less exposed to temptation, by accepting a situation which offered in a Friend's family in Waterford; and, while there, her growth in godliness was evident. The ministry of Thomas Scattergood, from Philadelphia, had much effect on her at that time, and she felt deeply the truths which he declared. She returned to Dublin, in 1796, and soon afterwards appeared as a minister. Her conduct according with her doctrine, it was not long before she was acknowledged by the body of Friends, as one they approved.

In 1798 her brother took a house, and Susanna superintended his domestic concerns. William had in his sister a careful assistant, Susanna in her brother a kind protector, and each in the other a sympathizing and faithful friend. Those enjoy the comforts of this life most, who look beyond it for the perfection of their happiness; and the benefit of having done so is experienced, when temporal comforts are taken away, in the consolation which flows from the fountain of mercy. This consolation bore up her soul from sinking in the sea of affliction, when the affectionate sister saw her beloved and only brother breathe his last, after a struggle with a violent



fever, when they had lived but a few months together. He died the last day of 1798. The survivor sorrowed not as one without hope: he whom she lamented had left a sweet savour behind him, and the example of his life encouraged her to hold on her way.

In 1801, Susanna was married to Jonathan Hill, who had then three children, to whom she became a tender guardian and affectionate mother.

She did not travel much from home: when she did, it was with the full concurrence of her friends. Her ministry was powerful, and her language was emphatic and appropriate. Her whole deportment proved the solidity of her character: she was cheerful without levity, and serious without austerity. Her constitution was delicate, and, for three years previous to her decease, she had frequent and severe attacks of indisposition. For the last six months of her life her sufferings appeared difficult for human nature to support; but never, in her greatest extremity, did a murmur escape her lips; and often, when her almost exhausted powers seemed incapable of exertion, her voice was raised in solemn supplication for herself or others, in tender exhortation, in humble thanksgiving, or in grateful commemoration of divine goodness: frequently acknowledging that she was mercifully dealt with, in having every possible care and attention that her husband and friends could bestow; and, when she saw them distressed, at being able to contribute so little to

her relief, would gently chide, and entreat them to be satisfied; saying that they did all that they could do, that she must not expect a release but through suffering; and that, as all her sufferings were confined to the body, they ought not to repine:—there would be cause for lamentation, if her preparation for death had been deferred to that painful period; but that, through the continued mercies of an Almighty Father and merciful Redeemer, she had been enabled to do her day's work, while it might be called day: though she had no merit of her own to trust to; all was due to her Maker, who had done all for her, by enabling her to subdue the evil of her heart, and making her sensible that there was a possibility of overcoming in this life, and of living conformably to his holy requiremings.

She told a friend, a short time before her death, that there was no error of her life, the consequence of which she had so much to deplore, as the reading of pernicious books. Often, after she had thought the axe had been effectually laid to the root of the corrupt tree, has the recollection of something she had read again sprung up, and caused many a bitter pang; and she left a charge with this friend to warn young people against so pernicious a practice, which is such a waste of time, and so unfits the mind for serious and profitable reading. She delighted in the Scriptures, and they were frequently read to her during her illness. She enquired whether her continuance

would be long, and was informed it was not likely. She emphatically said, "Oh, happy, happy hour! O death, I can meet thee with out-stretched arms: thou hast no sting for me, nor will the grave have any victory."

Her last words were, "My redemption is sealed!" She died the 23d of 8th month, 1815, aged forty-six.

From Testimony issued by Dublin Monthly Meeting, and MS.

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## ELIZABETH USSHER.

ELIZABETH, daughter of William and Mary Paul, was born in Waterford, in the year 1749. She was educated according to the sphere of life in which her parents moved, who were persons of opulence. She married, in 1770, John Ussher, of Cappagh, county of Waterford. Her situation afforded many opportunities for indulging in those vanities which often tempt the youthful mind. She had an early inclination to seriousness, and she felt compunction when she pursued those gratifications which are inconsistent with that self-denial which the doctrines of our holy Pattern inculcate. She was a member of the church of

England, and in sincerity of heart strictly observed the ordinances of that profession.

A series of family afflictions fell to her lot. She was left a widow, and was deprived of her two eldest sons, by death, on a foreign shore, far from her maternal attention and kindness. Her eldest daughter, a religious young woman, residing with her aunt at Bristol, fell into a decline. Her residence with her aunt, who was a woman seeking after an acquaintance with her Maker, had a happy effect upon her; and she died in great peace, in 1796, her mother, and sister next in age, being with her.

After her death they returned to Waterford, and formed an acquaintance with some members of the society of Friends. The dejection occasioned by her recent trials, caused Elizabeth Ussher to decline mixing much with company; and the serious conversation and manners of her new associates, were suited to the state of her spirits and her religious feelings. She attended their meetings, as did her three remaining daughters; and she and they were received into that society, as members of it, in the year 1797. Her daughters were of amiable dispositions, and their love and fear of their Maker improved those dispositions; which won a parent's love, and promised to that parent a source of comfort for her remaining life. She was, however, deprived of those outward comforts and those hopes. The lovely, delicate plants withered beneath the blast

of consumption. In 1797, Lucy died, at the age of twenty-one; and in 1798, Judith, at the age of eighteen, and Susanna at fifteen.

The lonely mother, now bereft of all her daughters, bowed in submission to the dispensations of her heavenly Father; her conduct evincing that she was divinely succoured, and that her patience and resignation were supplied from the source of unfailing mercy. This she often commemorated, as a special favour from Him whom she had found to be a refuge in trouble; and was willing to leave all, and resign all, to love and follow Him. She permitted a volume of her daughters' letters to be published, in the hope that their example of devotedness in the bloom of life, and their pious sentiments, might benefit the rising generation.

Keenly as her affectionate heart felt the separation from the tender objects of her care, she did not oppress her friends with her sorrows: she walked calmly on her way. Her manners were marked by native courtesy, and the polish of a liberal and polite education; yet they were still more remarkable for simplicity and deep humility. She dreaded the approach of any thing which might lead from these, in herself or her friends, and her solicitude was fervent that all might be preserved on this foundation. She believed it was required of her to preach the gospel, and, in the year 1807, was acknowledged by the society of Friends as a minister. She visited, in this capa-

city, the meetings in London, and some other meetings in England, and was exemplary in attending those at home: also, when her health permitted, the quarterly and yearly meetings, and once united in a family-visit to Friends of Waterford. Her heart expanded with universal love; and to such as she believed had in any degree yielded to the humbling power of true religion, it flowed in a current of earnest desire for their growth and establishment therein.

During an illness of some months' continuance, she appeared to be quietly waiting the disposal of her divine Master, and referring all to his will; desirous to be detached from every thing tending to disturb that abstracted dependance on Him, wherein she found her strength consisted; and which centered her mind in love, and enabled her, in a retrospect of the tribulations she had been sustained under, the mercies received, and the work that had been done in her, to say, in humble gratitude, "My dear Redeemer has done all for me, and to Him be the glory!"

She departed this life, the 27th of 4th month, 1817, aged near sixty-eight.

From Testimony of Waterford Monthly Meeting.

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## ANNE GRUBB.

ANNE GRUBB, the daughter of Benjamin and Susanna Grubb, of Clonmel, was born in the year 1759. Her own disposition uniting with parental care, she became, in early life, a good example to a large family, of which she was the eldest child. Her mother having found her reading a book which she did not approve, desired her to put it away, and read such no more. The child resigned the book, and ever after refrained from unprofitable reading. Thus she made an important step in that path which she continued to tread; and, by this obedience, her young mind was preserved from that inlet to temptation. The purity of her sentiments, and the serenity of her manner, denoted her constant watchfulness over herself. She was meek and lowly-minded, and modest to diffidence; yet resolute in doing what she believed was right, in which she evinced great perseverance and diligence. She united gentleness with gravity and stability; the regularity of her habits, and the disposition of her time, permitting her to attend to all her duties, and all her cares, without perplexity, hurry, or confusion. For many years, the superintendence of a school, established in Clonmel, for the children of the poor, and supported by sub-

scription, devolved upon her, and occupied much of her time and thoughts, to the end of life; many hundreds, educated in that school, having had opportunity of benefiting by her exertions on their behalf. She also took an active part in the provision made for poor lying-in women, in the said town. She went about, quietly and unweariedly, doing good. Her acts of kindness, diverging to her friends, neighbours, and acquaintance, in the degrees which her abilities permitted, began at home, where she was the attentive nurse of the sick, the tender sympathizer with the afflicted, and the willing assistant to all. She entered deeply into the feelings of those who were impressed with religious concern: they found in her a faithful friend and a wise counsellor; for which she was the more fully qualified, by her humility and distrust of herself. She was appointed to the station of an elder, in the year 1798.

Her father, Benjamin Grubb, died in 1802; (see page 327;) her sister, Susanna Moore, in 1805, (see 10th part of "Piety Promoted;") and her mother in 1806.

These deprivations pressed upon the susceptible and affectionate heart of the subject of this memoir, yet her spirit was preserved in patience and resignation; and, as she was wont, she suppressed her own sorrows, to console those around her. She watched, with tender solicitude, the decay of another dear sister, Hannah Grubb, who died in 1813; who had been, for some years,



an approved minister; had taken some journeys on a religious account, and was much esteemed. Soon after, Abigail, the youngest of the family, also fell into a languishing state of health; and, after her peaceful death in 1816, Anne Grubb's remaining unmarried sister had a strong claim on her cares, having been long very delicate in health. Through all these trials, she kept steadily on her way, neglecting no service in which she had embarked; and, consequently, becoming more and more fitted to join the just of all generations. Her death was awfully sudden. On the 14th of 11th month, 1818, at night, she was seized with an apoplexy, after which she spoke no more, and departed this life, between ten and eleven o'clock next morning.

The esteem and love which her character obtained amongst all ranks, were manifested by the great concourse of people who attended her interment.

A newspaper, published in Clonmel, pays this tribute to the virtues of Anne Grubb: "We sincerely believe that this amiable woman came as near to the excellence of human perfection, as human nature will admit. She really appeared to act as if she considered the whole power of her bodily exertion, every effort of her mind, and every shilling that her means afforded, as a trust of Almighty benevolence; and that the whole was a debt which she owed for Him, to her suffering fellow-creatures. With this feeling, but without

the least show of obtrusiveness, no abode of misery was too obscure for her research, and for her bounty. With an abhorrence of ostentation, no labour was too difficult, which promoted the attainment of any end of charity. It would be idle to attempt amplifying a character like hers by detail; for there was no work of public bounty, and no individual of personal wretchedness, within her reach, that was not within her care. During considerably more than thirty years that we have had opportunity of contemplating her character, it was an unvaried train of benevolence, of which gentleness and humility were the constant companions. To such a mind, death could not be terrible: no error uncorrected, no duty delayed, no charity omitted, could agitate the last breath of that life, which returned to heaven a spirit of unpolluted piety and ardent virtue."

County of Tipperary Monthly Meeting.

THE END.

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